

the Instructor

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the Instructor

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Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

WHEAT is a symbol of prosperity — assurance of food in days to come. The farmer watches over his field, mindful of every shift of wind or change of weather. He notes the first touch of green, toward the setting sun. Next, he sees the full, green carpet that tells how his crop is maturing. Soon he is aware of a lighter color, like a thin haze across the field. The heads are emerging from the "boot."

Then there are glorious weeks when every breeze sets the whole field to waving like the sea, the light and dark lines following each other in stately procession.

At last there comes, almost imperceptibly, a golden color, growing lighter until the green acres are gone, and the harvest time has come. There are, sometimes, surpluses of wheat; but in other parts of the world there is hunger. So, everywhere, the world rejoices when the scythe, or the combine, moves into new fields of ripened grain.

As teachers, let us remember the admonition of Jesus: "Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

—Kenneth S. Bennion.

CONTENTS

Inspirational

Four Fundamental Truths—President David O. McKay	225
The Sixth Commandment for Us—President Bruce R. McConkie	227
Nothing Worth Having Is Free—Elder Sterling W. Sill	228
Why I Made the "Ten Commandments"—Cecil B. DeMille	230
Pioneering—100 Years Later—Kenneth S. Bennion	234
"Thou Shalt Not Kill"—General Superintendent George R. Hill	238
Little Deeds from Big Lives (Their High Standards Paid) —Arthur S. Anderson	239
We Must Pay Our Honest Obligations—Bishop Carl W. Buehner	256
When a Grizzly Charges—Wendell J. Ashton	Outside Back Cover

On Gospel Teaching

The Family Hour (They Do It Together)—Lowell R. Jackson	232
Ward Faculty Lesson for October (Pupils Are People with Problems)—Lorin F. Wheelwright	236
Gospel Teaching I Remember Best—Gary B. Christiansen	240
Hymn for the Month of October ("God of Power, God of Right") —Alexander Schreiner	250

Teaching Aids

Flannelboard Story (Hannah's Prayer Is Answered)—Marie F. Felt	241
Library and Visual Aids (What's New for You)—Jack M. Reed	244
Reading for Lesson Enrichment (Teach Well Tomorrow's Leaders)—Minnie E. Anderson	245
Notes from the Field (Complete Preparation Is a Tool) —Conducted by Wallace G. Bennett	246
The Lineage of the Holy Priesthood of Our Ancient Ancestors (Chart)—Compiled by Leontidas DeVon Mecham	Inside Back Cover

Sunday School Administration

Superintendents (The 2½-minute Talk) —Superintendent David Lawrence McKay	248
Coming Events	248
Instructor Subscription Policy Amended, Question Box, The Deseret Sunday School Union General Board	249
Sacrament Music and Gems for October	250
Junior Sunday School (Teach, To Change Their Lives) —Lorna C. Alder	251
Hymn of the Month, Question from the Field, Idea Exchange, Ward Library Suggestion, Enrichment Material	252
Subject Titles and Dates of Sunday School Lessons by Courses (Fourth Quarter, 1957)	254

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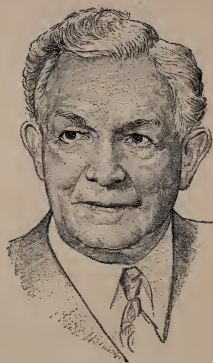
YOU WILL WANT TO READ . . .

- ▶ "Whether we live miserably or live the life abundant depends upon ourselves," writes President David O. McKay in "Four Fundamental Truths," page 225.
- ▶ Don't run from — run at a grizzly. That's the advice Wendell J. Ashton passes on in "When a Grizzly Charges" on the back cover.
- ▶ Why does a teacher have trouble with discipline some times? Because "Pupils Are People with Problems." Read Lorin F. Wheelwright's explanation, page 236.
- ▶ Bill Bergeson believes family night is responsible for making his family the "All-American Family of 1957-58." Read Lowell R. Jackson's article, page 232.

From four incidents in the life
of Jesus, we may observe . . .

Four Fundamental Truths

By President David O. McKay



THE paramount need in the world today is a clearer understanding by human beings of moral and spiritual values, and a desire and determination to attain them.

Never before in the history of the world has there been such a need of spiritual awakening. Unless there is such an awakening, there is danger of catastrophe among the nations of the world.

I feel with all my soul that the sun of hope is rising. Many thinking men and women are recognizing the need of man's looking up towards the heavens instead of his groveling in response to his animal nature. One man commenting on this said, "If all the destroyers of civilization could be eliminated, and the traits of the rest of us could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable."

The Saviour of the world said: "I am come that they might have life, and that they might have it more abundantly." (*John 10:10*.)

Whether we live miserably or live the life abundant depends upon ourselves. Look introspectively and determine whether your innermost thoughts hold you on the animal plane or whether they tend to lift you into the mental, moral and spiritual realm. And you be your own judge. Are you scheming to exploit another for personal gain? Are you justifying a lie? Are you, young man, entertaining the thought of robbing a young woman of her virtue? Are you, young woman, justifying an act of unchastity in exchange for the attention or favor of a male companion? If these or any other selfish, sinful thoughts obsess you, then you are not following the path of the abundant life, but are contributing to the continuance of a sordid, unhappy world.

He Marked the Way

In the brief sojourn of Jesus upon the earth He marked clearly "the way, the truth, and the life." (*John 14:6*.)

I wish to call attention to four incidents in His life, because I know that through Him and through Him only, and by obedience to the Gospel of Jesus Christ, can we find salvation and joy here and now in this atomic age.

First, recall His experience on the Mount of Temptation. In that experience, we find taught the sublime necessity of subordinating the animal part of our natures to the spiritual. Man is a dual being — he is human, physical, of the earth, earthly, but he is, also, divine, the offspring of God.

Well might Carlyle say: "There are heights in man

Never before in the history of the world has there been such a need of spiritual awakening.

which reach the highest heaven, and depths that sink to the lowest hell — for are not both heaven and hell made out of him, everlasting miracle and mystery that he is?"

On the Mount of Temptation, Jesus resisted every appeal to His physical appetite — . . . command that these stones be made bread" — every appeal to His vanity — "If thou be the Son of God, cast thyself down" from the pinnacle — every appeal to His selfishness and pride, every bribe offered by way of power and wealth in exchange for spiritual companionship with His Father. Resisting all, He said to the Tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Matthew 4:10*.)

Value of Noble Thoughts

Then during His brief mission among men, He emphasized the value of entertaining noble thoughts; what you think will determine your character, not alone what you do, and knowing that, what one thinks about in one's secret moments determines what he is. Writes Charles Foster Kent, "He decried the fatal effects of hatred and jealousy in the mind of the individual more vehemently than he did the acts that hate and jealousy prompt. Modern physiology and psychology confirm the practical wisdom of his teachings. These evil passions destroy a man's physical vigor and efficiency; they pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they are banished and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts."

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (*Matthew 7:17*.) A good tree, He said, cannot bring forth evil fruit, nor an evil tree bring forth good fruit. That teaching lies at the very bottom of Christ's ethical teachings. His whole effort was to make the tree good; for, when that end was achieved, the good qualities of the fruit

were assured, Resist evil, members of the Church, young and old, and the devil will flee from you.

From the Sermon on the Mount

The second incident I take from the Sermon on the Mount — a mountain in the vicinity of the Sea of Galilee. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (*Matthew 6:24*.) Then He added, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Matthew 6:33*.) I believe in every word that Jesus spoke, and to me the teaching is applicable in my life and yours.

Keeping in mind the fact that we are the children of our Father in heaven, when we seek the kingdom of God first we become conscious of a new aim in life. To nourish and delight the body with its appetites and passions — as all animals do — is no longer the chief end of mortal existence. Spiritual attainments, not physical possessions, become the chief goal. God is not viewed from the standpoint of what we may get from Him, but what we may give to Him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature.

He approaches nearest the Christ spirit who makes God the center of his thoughts; and he who can say in his heart, "Not my will, but thine be done," approaches most nearly the Christ ideal.

Two Great Commandments

The third incident was the scene with the Pharisees when a lawyer asked Him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew 22:36-39*.)

For nearly two thousand years men have considered this sublime doctrine as impractical — too ideal, they say. But if we sincerely believe in Christ's divinity, that He is "the way, the truth and the life," we cannot consistently doubt the applicability of His teachings to everyday life.

True, there are weighty problems to solve — evils

of the slums, the ever-recurring conflicts between labor and capital, drunkenness, prostitution, international hatreds and a hundred other current questions. But if heeded, Christ's appeal for personal integrity, honor, fair-dealing and love is basic in the proper solution of all these social and economic difficulties.

Most certainly before the world even approaches these ideals, men's hearts must be changed. Christ came into the world for that very purpose. The principal reason for preaching the Gospel is to change men's hearts and lives. Those who have been converted to the Gospel have given their testimonies that their lives have been changed. By such conversions they bring peace and good will to the world instead of strife and suffering.

Lesson for Youth

The fourth incident took place when Jesus was with His disciples just before Gethsemane, when He said, "And now I am no more in the world, but these are in the world, . . .

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (*John 17:11, 15*.)

There is your lesson! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it.

We can so live that as members of the Church we can say to all the world in the words of Thomas Nixon Carver: "Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury or ostentation. We do not dissipate our energy in brawling, gambling or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

May the influence of priesthood quorums, of auxiliaries and of the missionaries be more effective than ever before in leading the honest in heart of the whole world to turn their eyes upward to the worship of God, our Eternal Father, to give them power to control the animal nature and live in the spirit!

WISE MEN NEVER ARGUE*

IT was the fall term at Oxford University in 1810. Percy Shelley had seated himself in the dining hall when a particularly young looking freshman took the seat next to him.

During the conversation that followed, the stranger expressed an enthusiastic admiration for the poetical and imaginative works of German writers. Shelley vigorously opposed this view by stating a preference for the Italian school. The discussion became so heated that it wasn't until the servants came to

clear the tables, that both parties to the argument suddenly realized the others in the hall had long since departed.

The two hastened away to Shelley's room where they planned to continue the argument.

As Shelley was lighting the candles in his room, however, the young man said suddenly that he was not really qualified to maintain the discussion since he knew very little of the Italian or German languages. Shelley confessed equal lack of knowledge and admitted he spoke only the opinions of others.

With the vanishing of the spirit of contention in both of them, they realized they had learned a good lesson in human nature which they could add to their academic knowledge. It was that a wise man is seldom found in an argument. If he is certain of his ground, he will not be concerned with the stubbornness of others. If he does not have certain knowledge, he will have the wisdom to remain silent.

—Arthur S. Anderson.

*Adapted from *Anecdote Biography of Percy Bysshe Shelley* by Richard Henry Stoddard; Scribner, Armstrong and Company, pages 16-17.

The Sixth Commandment for Us*

By President Bruce R. McConkie
of the First Council of the Seventy



PRESIDENT BRUCE R. McCONKIE
Hate and anger precede murder.

"Thou shalt not kill."

—Exodus 20:13.

ARE we guilty of something akin to murder?

We instinctively recoil at the very thought of killing another person. To commit murder is the farthest thing from the mind of every honorable man. But how many of us fraternize with the two sins which are next of kin to murder, the two offenses which open the door to the shedding of innocent blood?

Murder, the unlawful killing of another with malice, is so heinous and reprehensible that our language cannot convey a full realization of the wickedness, the moral degeneracy, the depravity that attend its commission.

To take the life of a fellow being; to deny him his God-given right to the experience of mortality; to impose consequent suffering on others (the widow and the fatherless, perchance)—this is a crime against man, against society, against God, a crime for which a dreadful and awesome penalty must be paid; for God hath said, "Whoso sheddeth man's blood, by man shall his blood be shed." (Genesis 9:6.)

And this death penalty is but the beginning of the just retribution to be heaped upon the heads of those guilty of murder. All murderers are thrust down to hell, where they suffer the torments of the damned in eternity, where they welter in the vengeance of eternal fire.

But what of the common sins, the sins against God and man which

do not cause us to shudder and tremble, the sins which invariably serve as the foundation upon which murder rests?

Our Lord said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That *whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*" (Matthew 5:21, 22.)

Our Lord's beloved disciple taught: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*" (1 John 3:14, 15.)

James left us this teaching: "*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:10, 11.)

Hate and anger precede murder. These are the two sins of preparation. No man will ever be guilty of the grossest of all crimes unless he first accepts the promptings of Satan to hate his brother and then in anger rises against him.

Next month's treatise will be the Seventh Commandment by President Marion D. Hanks.

THE AUTHOR

AT the time of his appointment as a member of the First Council of the Seventy, Elder Bruce Redd McConkie was just 31 years old — youngest person named to that council since 1888.

He was born July 29, 1915, at Ann Arbor, Michigan, to Oscar W. and Vivian Redd McConkie. His father was studying law at the University of Michigan at the time.

After serving in the Eastern States Mission from 1934 to 1936, Elder McConkie returned to studies at the University of Utah in Salt Lake City. He received a bachelor of arts degree in 1937 and a bachelor of laws degree in 1939.

From 1940 to 1942 he was city prosecutor in Salt Lake City. Then he spent four years during World War II in the U. S. Army, with the security and intelligence service. At the time of his discharge, he was a lieutenant colonel.

Elder McConkie was a member of the *Deseret News* editorial staff for several months after the war and then was called to the First Council of the Seventy. He was set apart Oct. 10, 1946, by the late President George Albert Smith. At the time, he was senior president of the 340th Quorum of Seventy and a member of Monument Park Ward, then in Bonneville Lake (Salt Lake City).

Among his other responsibilities as one of the General Authorities, Elder McConkie has been the Church's servicemen's coordinator, supervising an extensive program of spiritual guidance and assistance for tens of thousands of LDS young men who have served in the armed forces.

He and Amelia Smith, daughter of President Joseph Fielding Smith of the Council of the Twelve Apostles, were married Oct. 13, 1937. They have nine sons and daughters.

*This is the sixth article of a series on the Ten Commandments by members of the First Council of the Seventy and the Presiding Bishopric written especially for *The Instructor*.

Nothing Worth Having Is Free

By Elder Sterling W. Sill,
Assistant to the Council of the Twelve

ONE of the fundamental laws of our existence is that everything must be earned. This is a kind of divine "gold standard" by which all blessings are determined.

In the beginning, God said, "In [by] the sweat of thy face shalt thou eat [thy] bread, . . ." (Genesis 3:19.) But that is not a command of punishment; it is a command of opportunity. Work is not only the way we get our bread; it is the way we get almost every other blessing in our lives. It is the way we rise above our present circumstances. It is the way we develop character and personality. It is not only a means of "acquiring"; it is a means of "becoming." It is the essence of eternal progression.

In our own day, God has further commented upon this divine principle saying, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130:20, 21.) That is, God says to us in substance, "What would you have? Pay for it and take it."

Every man will be rewarded according to his deeds. This is God's immutable law of compensation. (See Matthew 16:27.) We can no more do a good deed without receiving a reward than we can do an evil deed without suffering a penalty. Nothing is denied to well-directed labor, and nothing is ever attained without it. Leonardo da Vinci said,

"Thou, Oh God, doth sell us all good things at the price of labor." That is still the medium of exchange.

Next to my faith in God is my faith in work. Everything we have and everything we are, and everything that we hope to be, depends upon what we do and how we do it. It is our greatest opportunity.

A great Roman philosopher once said, "Shun no toil to make yourself remarkable in some talent." Jesus went further and said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) He Himself is obedient to this law.

But industry is not only the instrument of improvement; it is also the foundation of pleasure. The greatest satisfactions that ever come to the human heart, come as a reward of accomplishment. God has provided this great "joy in achievement" to stimulate our effort, for our own good.

The doctrine of "something for nothing," is an invention of evil and extremely detrimental to our best interests. There is no excellence without labor. Certainly there is no such thing as instantaneous, effortless, death-bed salvation.

Everything must be paid for. For the good things, we pay in advance. That is, if we want a good education, we must earn it in advance. If one wants to have a doctor's degree at age 26, he should begin studying at age six. If we want some particular skill or character quality, we must develop it before we expect to benefit by its use.

On the other hand, for the evil things we pay afterward. That is, if you rob the bank today, you may have the money right now and you pay later. Likewise, you may break the Word of Wisdom, violate the laws of chastity, or the laws of integrity, or the laws of faith, and you can have what you can get out of them now; then you pay afterward.

For example, sometime ago a

stranger called me on the telephone. He told me about a great tragedy that had recently come into his life. His only daughter had just met her death under the wheels of a speeding automobile. He and his wife came into the office and asked me if I would try to help them understand something about the purpose of life and the meaning of death. They wanted to know, was there a God? And was there an immortality?

For over three hours I tried to help them with their problem, but there wasn't very much that I could do. To quote the word of the Lord didn't mean anything to them; not that they particularly disbelieved in the word of God — up to that point, they hadn't thought about God one way or the other. It wasn't that they particularly disbelieved in immortality — up to that point, they hadn't cared. Then in an instant, death had stepped across that threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were unable to find it. You can't just snap your fingers and get great faith, any more than you can snap your fingers and get great musical ability. Both must be paid for before they are needed.

Consider another illustration of the importance of this law of getting things in advance. Suppose that someone asked you this question: "How much would you pay for 100 pounds of genuine Portuguese cork?" You probably would say that you didn't need any cork; you wouldn't give one dollar, or a quarter, or a dime.

But suppose that 30 days later you were out in the middle of the Pacific Ocean and the ship on which you were riding had just been broken in half by a torpedo. The ship is about to plunge to the bottom of the ocean, and you and your wife and two children will soon be on your own in the icy water.

Then supposing someone said: "How much would you pay for



The best things in life must be earned. Nothing is free: friendships, personal achievements, citizenship or Church membership. To earn happiness here — and hereafter — play your part, do your duty, pay your debts.

100 pounds of genuine Portuguese cork?" If you knew that 100 pounds of cork would support 562 pounds on water, and that you and your wife and two children could save your lives with 100 pounds of cork, it would probably occur to you that your previous estimate of the value of the cork would need to be revised. No matter how much money you may have you would gladly give it all for 100 pounds of cork.

The tremendous difference in your interest has nothing to do with the cork itself. It is only that your need has now been made apparent to you. Now you may also more clearly understand the fact that some things come at a very high price when not obtained in advance of their need. That is, the middle of the ocean is not the best place to get cork; neither is the middle of a crisis the

best time to get faith. Neither is it a wise procedure to defer good works until after God has closed the books and we are standing to be judged. If the final judgment were just a time to say that we were sorry and would do better next time, it would not be a judgment at all.

The best time to prepare a ship for the storm is not when it is being beaten by destructive waves in mid-ocean, but when the beams are being picked and the rivets are being driven, while the ship is still in the dockyard. *Now* is the best time to prepare to meet God. Now is the time to be married for eternity. Now is the time to build character and faith.

We may not understand our need for cork while we are still on land, just as we may not understand our need for a doctor's degree when we

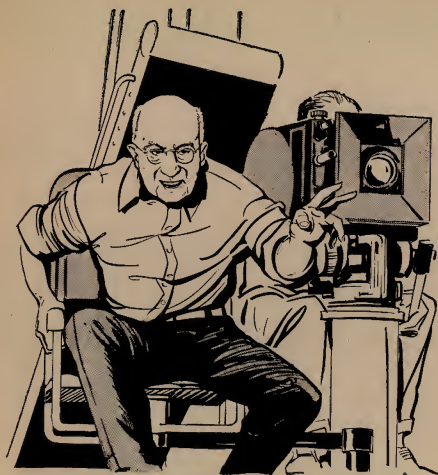
are six years old. The stranger waited for the "crisis" before getting his faith. Some wait for the "temptation" before developing their character. Some wait for "eternal life" before thinking of "eternal marriage."

But one of the great secrets of success and happiness is that we must earn our blessings in advance. Too many of us follow the "thinking" pattern of a simple Pacific islander who sold his bed of straw in the morning, and then came back in the evening, tearfully trying to get it back, not having foreseen that he would need it again.

"Vision" is the ability to determine needs in advance. "Wisdom" is to understand that nothing worthwhile is free. And success and happiness consist in paying for our benefits before they are needed; otherwise, they may not be available at any price.



Now is the time to build character and faith in our children (as well as in ourselves).



THE TEN COMMANDMENTS was more to Cecil B. DeMille than just a motion picture, it was a message that demanded perfection.

Cecil B. DeMille

The Instructor is pleased to present here a condensation of a recent talk given by Cecil B. DeMille in New York City in explaining the "why" behind his motion picture "The Ten Commandments."

There are some timely truths in Mr. DeMille's words that can be many times repeated by every Gospel teacher.

Mr. DeMille has been most kind to *The Instructor* and its editors. On several occasions, including one to the Paramount Studios during the filming of "The Ten Commandments," he was warmly gracious to President David O. McKay, *Instructor* editor. Later, still feverishly busy with his picture making, he showed General Superintendent George R. Hill, *Instructor* associate editor, and other Sunday School general board representatives through his studio offices. He seemed most proud as he hefted the replica tablets of Sinai granite. At that time he gave *The Instructor* permission to reproduce Arnold Friberg's painting of the three stages in the life of Moses (*Instructor* cover, March, 1957).

Mr. DeMille has been most cooperative in *The Instructor's* arrangements with Arnold Friberg in reproducing the latter's great paintings executed for the motion picture.

For all of this and for his own example of practical spirituality, *The Instructor* expresses sincere appreciation.

Why I Made the "Ten Commandments"

By Cecil B. DeMille

ONE of the questions most frequently asked me is: "Why did you make 'The Ten Commandments'?"

The cynical — and there are always some cynics — may think that the answer is to make money.

Let me dispose of that right away.

I shall receive no profit from "The Ten Commandments" — that is, no financial profit.

What would ordinarily be my share of its earnings, I have assigned for all time to a trust fund for charitable, religious and educational purposes.

I am not even one of the trustees.

But I do bespeak your interest, for the same reason that moved me to make "The Ten Commandments" — because I believe deeply that the Ten Commandments given on Mount Sinai are not laws.

They are the law.

They are the expression of the mind of God for His creatures.

They are the charter and guide of human liberty, for there can be no liberty without the law.

The motion picture, "The Ten

Commandments," is the most modern picture I have ever made, because the struggle between the forces represented by Moses and those represented by Pharaoh is still being waged today.

Are men free souls under God or are they the property of the state?

Are men to be ruled by law or by the whims of an individual? The answers to these timely questions were given some three thousand years ago on Mount Sinai.

Today we are very likely to think those Commandments a bit archaic.

"I am the Lord Thy God, . . . Thou shalt have no other gods before me." (*Exodus* 20:2, 3.)

We do not bow before giant birds of carved granite or wooden idols with stone eyes.

But we have other gods competing with God.

We may never have bowed before a calf of gold, but we may still worship Gold.

We may never have bent the knee before the graven image of Hathor, but there is also a graven image on a dollar bill.

Is there a man or a woman who can honestly say that he has never put his ambitions or his vanity above God?

Or worshipped flesh more than God?

Or worshipped the blue-white glint of a fine diamond, or the earthly beat of rock-and-roll, or even worshipped himself above the worship of God?

These and anything else that represents values to us can be false gods.

These things can be good, but they are not God — and if we make them our god, they will enslave us and betray us into modern idolatry.

"Thou shalt not take the name of the Lord thy God in vain; . . ." (*Exodus* 20:7.)

When I was a boy, I thought that referred only to profanity — but far worse than profanity is the use of the name of God for personal worldly gain, for ambition, for intolerance, for selfish power over other men, or as a righteous cloak for unrighteous deeds.

We take the name of God in vain whenever we misuse the power of

God or whenever we say to Him, "Not thy will, but mine be done."

"Remember the sabbath day, to keep it holy" fares none too well in the headlong rush of modern living. (*Exodus* 20:8.)

Mankind has coined countless proverbs and slogans about the value of time, but this Commandment reminds us that time belongs to God and that some of it should be set aside for Him.

Some of us keep our Sabbath on Sunday, some on Saturday, and some on other days.

The vital and essential heart of this Commandment is that whether we belong to this church or that church or to no church, we cannot remain close to God unless we set aside periods of time as God's time — periods of rest from the affairs of the world and the body to seek true communion with the spirit of truth, in meditation, in prayer and vital contact of our minds with the Divine Mind.

"Honour thy father and thy mother: . . ." speaks more pointedly to parents than to children. (*Exodus* 20:12.)

How can the children obey it unless the father and mother give them an example worthy of honor?

And so it is with all the Commandments that govern and guide our relations with our fellow men.

We must look beneath the literal, the surface meaning of the words.

The Ten Commandments are not outmoded relics of a barbaric age.

They are as true and valid and real as the day they were burned into tablets of stone by the finger of God.

But we must take the trouble to understand them; for, how can we obey commands that we do not understand?

When you dip beneath the Elizabethan English of the Bible, the men and women in it are men and women of flesh and blood. They love and hate; they mourn over the death of a child; arrogant, ruthless men try to override their fellows; the women of the Bible are women of virtue and women of vice, women of treachery and women of faith — just the same in the Bible as men and women are today.

Moses is Everyman — in his pride, his bitterness at God allowing evil to befall his people, and in his reluctance to do God's work.

The life of Moses was a life of struggle and defiance, of daring and

sorrow, a life of love and battle, of sacrifice and murder, a life of achievement and disaster, humiliation and glory.

Moses was one of the world's greatest human beings — human to the point of sin, holy to the point of seeing God face to face.

The Bible is silent about the period of Moses' life between the time when he was found in the bulrushes by Bithiah, Pharaoh's daughter, and the killing of the taskmaster by Moses after he had grown to manhood.

For the history of these thirty years we turn to the ancient historians, Philo, Josephus and Eusebius, who in turn based their accounts of Moses' young manhood upon still earlier writers whose works are now lost.

We did not invent what you see on the screen.

We translated it from the written word into visual form.

In our search for authenticity, we consulted some 1,900 books and periodicals, collected nearly 3,000 photographs, and used the facilities of 30 libraries and museums in North America, Europe, Africa, and Australia.

I learned many things I had not known before.

I have seen people raise their eyebrows at the miracles in the Old Testament, such as when Moses and the Egyptian magicians cast their rods down before Pharaoh and the rods turned into serpents.

One of the things we found out was that you can paralyze a cobra by pressing its skull in a certain way so that it becomes stiff as a rod.

I say you can do it, but I don't advise you to try it.

We found two or three men in Egypt who can still perform the trick and we actually photographed it. To me it is the explanation of how Pharaoh's magicians were able to duplicate the miracle of Moses' rod, for his staff was unmistakably of wood — what the magicians did was a startling trick.

In many ways the most difficult single problem we had in making "The Ten Commandments" was the literally impossible task of bringing to the screen the voice of God.

Every man hears God in his own way.

We had to ask ourselves: What did Moses hear?

In the Midrash Rabbah it tells us that God used the voice of Moses' father, Amram, so as not to frighten him.

Moses says in the picture, "He revealed His word to my mind and the word was God," and so at the burning bush we hear a voice paternal and compassionate.

In the giving of The Ten Commandments, however, the Bible is explicit.

This was no still small voice.

These were commands, not pleas.

In *Deuteronomy* 5:22 we are told that God spoke the law ". . . out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: . . ."

I think this is good to remember in these days when there is a tendency to make God a mascot and forget that He is the Almighty Lord.

The God of the Bible is not a wishy-washy God.

He is a God of love — but of a love that burns.

If there is even a note of anger in the voice of God as we have portrayed it, let that remind us that anger can be a virtue — anger against injustice, anger against tyranny, anger against any violation of the rights of man or the worship of God.

Our modern world defined God as a "religious complex" and laughed at the Ten Commandments as old-fashioned.

Then, through the laughter, came the shattering thunder of great world wars, each more terrible than the last; and a blood-drenched, bitter, divided world, no longer laughing, cries for a way out.

There is but one way out.

It existed before it was engraved upon tablets of stone.

It will exist when stone has crumbled.

The Ten Commandments are not rules to obey as a personal favor to God.

They are the fundamental principles without which mankind cannot live together.

Armies are mighty. Atom bombs are mighty. Ideologies born of blind pride and passion are mighty. But the truth of God is mightier than all — and it shall prevail.

That is what we have tried to tell in "The Ten Commandments."

That is why we made "The Ten Commandments," and why I ask you to use this picture, . . . for the good of the world in which your children will live their lives. For it is how they follow The Commandments that will determine whether tomorrow's children will die in bondage or live in liberty under The Law.

All of the 48 states and the District of Columbia sent a family to attend a convention in Florida. There the representatives from Idaho were selected as the "All-American" family for 1957-58.* This LDS household, the Bergesons, succeeds because . . .

They Do It Together

By Lowell R. Jackson



The Bergesons play together. Mother Bonnie shoots a basketball through the hoop while David, Father Bill and twins, Stanley and Steven, poise for the rebound. The baby sister, Stacy, sits out of the way on a ball while she regains her breath.

THE Bergeson family of Shelley, Idaho, recently returned from Miami Beach, Florida, rather starry-eyed after capturing the national spotlight and receiving many fabulous prizes as the "All-American Family of 1957-58."

But Fredrick William (Bill) Bergeson's feet were firmly on the ground when he said,

"Now we'll really have to toe the line. Everyone will be watching us. We daren't make a slip now!"

The Bergesons are active Latter-day Saints.

Bonnie Bergeson, mother of the four lively children (David, 11, twins Stanley and Steven, 9, and daughter Stacy, 3), was wondering what to do with the thousand-dollar mink stole she won in the contest.

"We need a swimming pool in Shelley," she said, "and other recreational facilities. If we can get some community project like this started, I'll raffle off this mink stole and donate the money."

Before the family makes any definite plans, however, on what they do next, you can be sure they will "talk it over" and make their decisions as a family group.

By far the most outstanding feature of the Bergeson family is their unity. They work together, play together, discuss their problems to-

gether, decide on disciplinary actions together, and pray together. Outside the home even, in both Church and community affairs, they are closely united.

Bill Bergeson is a very busy man. He is employed by the Utah-Idaho Sugar Company as fieldman (agricultural technologist and advisor). He is first counselor in the bishopric of the Shelley Third Ward, Shelley (Idaho) Stake, and was formerly in the bishopric of Lincoln Ward, Idaho Falls Stake. He was elected in 1957 to serve as a senator in the Idaho State Legislature.

His wife, Bonnie, is also very busy in Church and civic activities. She is president of the PTA, is active in Relief Society and teaches the guide patrol in the Primary.

The family, however, is not too busy to hold family night on Thursday evenings. Occasionally, there are interferences, but family night is only changed to another week night when emergencies arise.

"We decline all invitations. Family night is *always* first," said Brother Bergeson emphatically. "We have a program on those evenings and the 'president' takes charge. Everyone performs."

The Bergesons are strong believers in leadership training; so, on family

night and all through the week, one member of the household acts as president. His primary duties are to organize and supervise various family activities. Another top position determined weekly is that of "janitor." The janitor sees that the family chores are assigned and carried out.

"In order to become a good leader," the mother commented, "one must also be a good follower. So we must have our workers, too."

Besides a lively, entertaining program, dad and mother also read stories. These stories have a strong moral yet are fast-moving and appealing to all the family members.

"We open our family night meetings and close them with prayer," Bill Bergeson added. "Prayer is an important part of our family life. We always have morning and evening prayer."

The family is not too busy to play together, either. In fact, every activity performed by the family members is viewed as a "game." This

*At the first annual "All-American" family convention held in Miami Beach, Florida, there were two other Latter-day Saint families who represented their states. From Kentucky came the E. Peter Grishys from the city of Martin. The Robert L. Backman family from Salt Lake City was Utah's choice.

Sponsors for this year's convention included The Grolier Society, Inc., publishers of *The Book of Knowledge*; Fruit of the Loom, cloth manufacturers; Anson, Inc., jewelers for men; and the Boys' Clubs of America.

always keeps enthusiasm high in all areas of daily living. One of the biggest "fun spots" is the basketball court, directly behind the modern brick bungalow. Everyone plays basketball and baseball, including mother and 3-year-old Stacy. Bill Bergeson was captain of the Idaho championship basketball team (Blackfoot High School) in 1939. He was on the all-state team the same year. Because of his athletic abilities, he received a scholarship to the University of Idaho where he was graduated in agricultural science.

How are disciplinary matters handled in this All-American family? Here again *unity* is displayed. The Bergesons hold a family court. In court, the one accused of wrongdoing faces his accusers. Many times the wrong-doer decides on his own punishment. Eleven-year-old David was a recent offender. He accidentally broke a window in the Shelley sugar factory building. He decided, in family court, that he had to pay for the damage with money coming from his own earnings. Only in matters of a very serious nature are some of the family members excluded.

"My wife and I even face criticism in family court," Bill said. "You'd be amazed at some of the things we find out about ourselves as parents."

"It keeps us from becoming dictatorial," Bonnie added.

Although Bill Bergeson has 80 acres of farm land which he leases out, the family is mainly considered a "town" family. Chores for the youngsters include tending the baby, washing and drying the dishes, mowing lawns, making beds, and running errands. The appointed janitor sees that these chores are completed. Those who complete their assigned chores receive 25 cents

allowance each week. Quarters are taped on the bedroom door and when these weekly chores are done, the children each take one. Chores, however, are not done for remuneration but are considered more as a family obligation. Here again one sees *unity*.

It is a continuous practice of the family to "air problems" nightly — to talk things out.

"This makes us a growing family," said Brother Bergeson. "As we consider our individual and our collective problems, we grow in understanding and become more tolerant of one another. When ties become strained, family night always brings us closer together and smooths over the rough spots."

The family budget is another matter that also gets family consideration. Bonnie Bergeson, with the aid of the family, tries to keep grocery expenses down to \$20 a week. Most of the time she is able to do this.

"This would be almost impossible," she added, "if we didn't have a garden and if I didn't do considerable canning. I also do quite a bit of baking which helps."

Commenting on television, the father explained, "We have had TV for some time now. When it was new, we found it necessary to carefully consider each program. Television, I feel, offers excellent educational aids, but programs must be screened. Our TV, however, is in the downstairs rumpus room and now that the newness has worn off we no longer find it a problem."

Another impressive feature of the Bergeson family is the *happiness* that radiates in the home. It is not a regimented over-organized household, but one filled with laughter and enthusiasms and boisterous chatter. Like all modern families, the Bergesons have many problems to

face. But how these problems are faced and carefully considered is what makes this family unique.

"We find we have fewer problems," said Bill Bergeson, "when we keep the children busy *constructively*. And we are all happier when we try to live a balanced life. I do not believe in too much of one thing."

How did this family grow into a unified group?

"I think we started to grow together and become a unified family when we realized that we were going in too many different directions," Bonnie commented. "In the early part of our marriage, Bill and I were involved in many social activities. We both loved to play golf and mingle with people. But we began to realize that many of our activities were taking us away from the family. So we decided to involve ourselves only in those functions that could be performed as a family."

Even with this new perspective, however, there were outside interferences. The family unity was still threatened by career, by community interests and other necessary obligations.

"What really brought us together as a family was our once-a-week family night," was Bill Bergeson's final comment. "We could not have succeeded in gaining family unity without it. Even now, with all the rushing about — all the distractions — all the tensions, we find our unity continually threatened. It takes family night to relieve this situation and to bring us back on even keel. Family night and family prayer give the spiritual refreshment we need. These special occasions provide some of the happiest and most intimate moments in our lives. I can truthfully say, I don't believe we would have ever become the All-American Family of 1957-58 without family night."



Following a drive, the boys prepare to leave the car as Bill comes to assist little Stacy and his wife from their seats. Their meetinghouse is seen in the background.



They worship together. All pause before entering the Shelley Third Ward chapel.



Though the techniques and problems are different, today's pioneers still must face the task of wringing lush crops from

once barren badlands and sagebrush-covered valleys. In this vast potato field, a modern farmer irrigates his first crop.

PIONEERING — 100 Years Later

By Kenneth S. Bennion

THE dictionary says that the verb "pioneer" means "to dig out or open up . . . for others to follow."

Too often we connect the word "pioneer" only with covered wagons or handcars. But pioneering is a continuing process. Always there are agricultural, artistic, scientific and many other kinds of pioneers. They are forever blazing new ways for others to follow. Here are three brief examples:

After World War II a group of young people looked over the resources around their homeland in western Idaho. In the Black Canyon area of Canyon County, they found

available land and water — in raw, rough, open country. Here is a brief story of this modern pioneer project, as told by Leon H. Swenson, of Nampa, Idaho.

"The Black Canyon Project is an area of rather steep land containing a generous sprinkling of adobe spots. This condition, however, is yielding to progressive farming, and the crop production is climbing each year . . . The Saints here are a vigorous group of young people, producing a very outstanding posterity. Many of their families contain four, five and six children.

"When this project was first opened, those who were members

of the Church attended the Caldwell Ward, more than 20 miles away . . . The Saints in the area were very close to each other, being welded together by their common problems . . .

The need for a meetinghouse of their own was very apparent. This matter was taken up with Brother Howard McKean, when he was in our stake. It was explained to him that members of the branch wanted to erect the building themselves, and that they would like to accomplish it before spring work started. He apparently could see the need and future of these stalwart folks; for he told them to go ahead on a \$13,000 basis, and he would



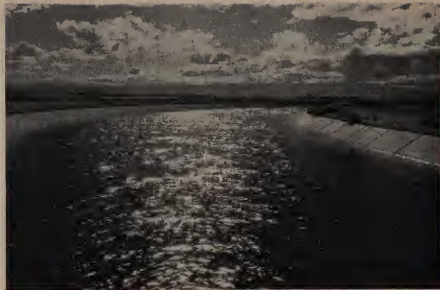
Without water, little could be done with the land; and up to September, 1951, this valley was unchanged except for poles.



One year later the same field grew corn 10 feet tall because of man's effort and water from the Columbia Basin Project.



From the Grand Coulee Dam comes power and water; and, from new pioneers the dam attracted, grew Grand Coulee Stake.



This is one of the vast canals which speeds water to thirsty fields from the reservoir formed behind the Grand Coulee Dam.

seek approval of the Church committee.

"Work was started immediately. Under the able direction of the presiding elder, Cecil Cherry, assisted by a hard-working building committee, chairmaned by Gerald Jensen, and a determined group of Saints, the building was completed in 30 days — before the official approval was received from the Church Building Committee! Labor was all donated. The total expenditures were \$9,000 instead of \$13,000, and this included a new piano.

"Bishop Carl W. Buehner dedicated the building on June 8, 1952. . . . On Mar. 27, 1955, the Black Canyon and Star branches were organized into the Middleton Ward. It is interesting to note that the workmanship and materials in the Black Canyon building were considered so superior that it has been moved and is to be incorporated into the new ward building."

Here is a second example of modern pioneering:

In the heart of the state of Washington, under the Grand Coulee

Dam, a reclamation project so vast as to be almost beyond imagination is in process. Each year, for several years, approximately 40,000 acres of wilderness has been changed from rangeland and dry-land wheat into irrigated crop lands.

Many young couples, members of the Church, have settled there, and they have sent out the call to friends and relatives elsewhere, inviting them to come and establish new homes. Where only a few short years ago there was one small branch of the Church, at Moses Lake, there now is Grand Coulee Stake, with eight wards and three branches.

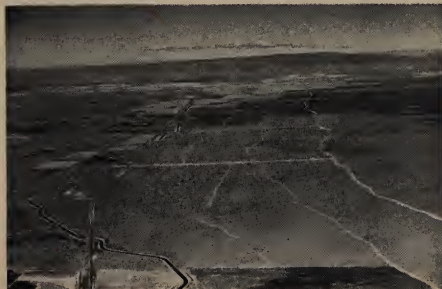
And here is a final example of modern but rugged pioneering:

In the winter of 1954-55, with the temperature dropping down to 25 degrees below zero, a man living alone on "Riverbed," in the heart of Utah's west desert, struggled to get water to his feedlot reservoir, to save his choking cattle. For a day, a night, and part of the second day, he struggled without a break for food or rest. After heartbreaking hours of work, he got his heavy

diesel pump engine started. Then he dug out snow and ice to make a channel, and repaired canal banks that had been weakened by wide cracks in the dry, frozen clay. After 27½ hours he succeeded in getting the water into the reservoir, thus saving his cattle. The task completed, he dragged himself to his camp wagon, crawled into bed, and scarcely moved for two days and nights.

"Yes, pioneering out on the 'fringes,' in some cases, is not much easier than it was a hundred years ago. Small wonder that true pioneers, then and now, do not always live to enjoy the full fruits of their labors. Their job, always, is 'to dig out or open up . . . for others to follow.'"

There is deep and abiding satisfaction when we pioneer, successfully, a new land . . . a new theory . . . a new way to present a lesson more effectively. Try it with your next class. You will find the joy that comes to everyone who has the courage to cross a new frontier.



The West Canal shown above on this page is predominant in this aerial photo. Note the surrounding uncultivated lands.



Photos courtesy of U. S. Bureau of Reclamation. Two years later this same area around Quincy (there is a ward there now) is 85% developed with water flowing to 276 farms.



Photo by Leland VanWagoner.

Burtis J. Garner, teacher of Course No. 11, Eleventh Ward, University Stake, reconciles relative values of meeting each student's needs with "covering" the lesson outline.

ONE afternoon while making my rounds as music supervisor in the Salt Lake City schools, I approached the far end of a junior high school building. Thirty feet from the closed door of a classroom I was stopped short by a high pitched voice shrieking, "I'll go! And I'll never come back!" An equally shrill voice retorted, "Just see that you *don't* come back!"

At that moment the door flew open and out ran a girl. I caught only a glimpse of her ill-fitting clothes, her unkempt hair, and her tear-streaked face. But I can still hear the echoing clatter of her heels on the concrete floor as she fled down the hall with defiant steps.

Cautiously I opened the slammed door, only to come face to face with her teacher whose flaming eyes matched in color her own red hair. The shock of embarrassment that swept the room at my untimely entrance was intense and unforgettable. This was the most violent expression of a classroom problem I ever witnessed. It triggered a chain of reactions which eventually resulted in a school board investigation. But aside from the incident itself, I have often thought of the thousands of less courageous students who have had "to take it and like it" at the hands of misunderstanding, impetuous, immature persons thrust upon them in the guise of teachers.

What are sometimes called "discipline problems" are frequently the reactions of children to poor teaching, careless school management, and unhappy environment. The sacred trust of teaching demands the

best we can offer; nothing less. To be entrusted with growing minds and yearning hearts requires of us the keenest of insight to *understand* the nature of mind, and the greatest of compassion to *feel* the hunger for love.

Ego Ailments

Children can be brutally honest in their reactions to teachers. This is disconcerting, especially to the teacher whom they "can't stand." What, to the mature person, is a crude expression of distaste is in reality nothing more than an honest expression of appraisal. The wise teacher will see himself in the role of the Great Teacher who went among men doing good — who administered to the people as a physician. He will ask with Plato, "Whom can I teach but my friends?"

Specifically the teacher can do much to help children who cause disturbances in the class. He can watch for symptoms of those *ego ailments* which in early stages are only sporadic displays to attract attention, but which can eventually, if not checked, destroy friendships, wreck families and ruin health. He can look beneath the symptoms for causes, and these suggest cures.

Doing Well Is Good Tonic

Behind the "show-off" personality is a hunger for approval. There are ways to meet it without causing havoc in the classroom. The wise teacher will assign responsibilities and then follow through, in private, to help the person perform well.

Ward Faculty Lesson for October

Teachers must know their pupils,
understand pupils' individual needs,
and guide their learning experiences
to meet those needs. For . . .



Pupils Are People with Problems

By Lorin F. Wheelwright

Group approval for a job well done is a positive cure. Criticism for "misbehavior" is no cure at all, merely a further irritant.

A 2½-minute talk before the entire Sunday School is a constructive, helpful assignment. A wise teacher can help such a person think through his subject, and express himself when organizing his thought into words. Doing well binds the child to the teacher who helps him.

I had a most thrilling example of this while helping to prepare the Utah Centennial production, "Promised Valley," in 1947. The director of dance, who came from New York City to help the chorus express the "Cricket and Gull Episode," had worked tirelessly with her troupe for several days. Together she and her dancers created, tested, re-created and perfected this sequence.

Obviously the performers never watched the clock. They worked day and night trying to capture in six short minutes the anxiety of a generation. When asked to what she attributed such loyalty and devoted effort, Miss Helen Tameris replied, "They know that I will work with them until they *show well*, and only then will they appear before the critical eyes of an audience."

Silence Needs Sympathy

Symptoms of *ego ailments* may completely escape the teacher when they do not create disturbances. The recurring example of this is the shy child who never volunteers, and who too often is forgotten or neglected. The wise teacher *draws out* such children through well-planned classroom activities.

In the Junior Sunday School, for example, such a child can hold a picture if he is too diffident to talk about it. He can sometimes help arrange chairs, or pass out materials, or do other tasks which give him a sense of participation without fear of failure. From these first beginnings the child can be encouraged with, "Tell us what you liked about the story," or "When did you ever feel as if *you* needed more help than six small stones to face a giant like Goliath?"

Such children tremble in the face of the "Goliaths" of their own world, and the wise teacher brings into the open such fears and helps the child dispel them. Again, it is sympathetic understanding that solves the problem.

Make Teaching Fit the Pupil

The teacher, himself, has unique problems. Not only must he know his children well enough to sense their "inner hungers" and interpret their seeming nonsense, but he must reconcile the relative values of meeting these problems with the pressure of "covering subject matter." Most courses of study presume that under normal conditions, so many "lessons" will be taught.

Some folk labor under the illusion that students learn what teachers teach. This is far from the truth in most cases. A teacher talks about lots of things, but all the while the child is learning to love or hate the teacher, to love or hate Sunday School, to love or hate the child next to him, to love or hate the parent who sent him, and so on. These are called concomitant learnings; and they go on all the time.

Children differ in their mental capacity and emotional sensitivity just as diversely as they differ in their physical size, complexion, and other obvious features. In actual practice, to treat them all "alike," the teacher must treat them all differently. For instance, if they are all to wear comfortable shoes, certainly they will not all wear the same size. The shoe must be fitted to the foot that wears it, and so must the teaching be shaped to the mind. In the final analysis, although the same words may be reaching all ears, the inner learning is always an individual enterprise. One of the great rewards of good teaching is to find that the spiritual shoe *did* fit and was worn by a child throughout his life.

Honest Questions

In the adult classes, one of the difficult problems people bring to Church is an inner conflict between what they have seen or heard which differs from what the teacher is presenting by precept. Man, by nature of his mental processes, thinks in such abstract concepts as good, evil, right, wrong, true and false. Yet in specific life experiences he meets with events that are both good and evil to degree, right and wrong depending on the viewpoint, true and false depending on what facts are known.

Suppression of honest questions can lead to resentment that through the subconscious mind strikes back. Sometimes "higher criticism" originates in such hidden resentments. In a more overt form, the inactive priesthood member whose breath does not always smell just right may be the offended spirit asserting its defiance of a tyrannical dogmatism — unwittingly administered by a teacher who feels he must "cover his subject" rather than penetrate the heart of his learner.

Honest questions need honest answers.

Summary

The wise teacher senses symptoms before they become chronic. He watches for *ego ailments* which can destroy friendship, wreck families, and ruin health. He looks beneath the symptoms for causes, and these suggest cures. He knows that the tree of frustration bears a bitter fruit.

To view pupils as people with problems suggests the Christ-like attributes of a great teacher who possesses the "love that passeth understanding." It suggests the problem-solving point of view; namely, that people come to Church to find answers to their problems, and that these may take many forms of which the memorization of facts might be of relative insignificance. It places greater emphasis on the need of meeting individual differences than "covering" subject matter. It emphasizes the fact that each learner moves at his own rate under the guidance of a wise teacher. No matter how many pupils a teacher may teach, *learning is always an individual enterprise.*

It means that teachers must *know* their pupils, *understand* their individual needs, and *guide* their learning experiences to *meet* those needs.

Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "Are You Understanding Their Behavior?" by Minnie E. Anderson, Jan., 1955; "Helping Youth To Stand Firm Under the Pressures of Life?" by George R. Hill, Feb., 1955; "She Shares a Hunger for Knowledge with Her Students" by Virginia Baker, Mar., 1955; "Teacher Sincerity Is Important" by Wallace G. Bennett, Mar., 1955; "Make Religion Register" by Bryant S. Hinckley, April, 1955; "Let the Shy Ones Speak, Too" by Alma F. Burton, May, 1955; "Striking Fire with Learners" by Don A. Orton, June, 1955; "What Are Your Teaching Methods?" by Mima Rush-Ard, Oct., 1955; "So You Have Been Called To Teach!" by George R. Hill, Dec., 1955; "Wiggledown Willies" by Hazel W. Lewis, Jan., 1956; "Put Power in Your Teaching" by Elder Harold B. Lee, Mar., 1956; "Help Them To Make Inspirational Presentations" by Margaret Hopkinson, April, 1956; "Study Your Students, Too" by Don A. Orton, April, 1956; "Deal More than Subject Matter," by Lowell L. Bennion, May, 1956; "Troubled with Discipline?" by Rex A. Skidmore, Aug., 1956; "Human Relations in Teaching" by Minnie E. Anderson, Oct., 1956; "Some Shall Be Teachers" by Eva May Green, Nov., 1956; "Discipline—from the Other Side" by Kenneth S. Bennion, Jan., 1957; "Use People in Teaching" by William E. Berrett, Mar., 1957.

THE best thing to give your enemy, according to the lamented Grenville Kleiser, is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, reverence; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

—Sunshine Magazine.

"Thou Shalt Not Kill"*

By General Superintendent George R. Hill



Photo courtesy of Utah Safety Council.

When we bring about someone's death by our carelessness as an automobile driver, are we not violating the Sixth Commandment?

NORMALLY when we think of the sixth commandment, we think of it as applying to those who wantonly, deliberately or in anger take the life of their fellow man. The man whose life is snuffed out by a speeding automobile is just as dead as though he had been the victim of the assassin's bullet.

The Travelers Insurance Company has just issued a graphic 28 page booklet, "Heedless Horsepower." From this report, we learn that more than 40,000 Americans were killed and 2,368,000 injured on our highways last year. An analysis of these casualties shows that human error was the biggest factor in a big majority of the cases.

Faulty equipment was blamed for less than four per cent of the fatalities. Bad weather prevailed in only 15 per cent of the instances. Accidents occurred when cars were going straight ahead in 75 per cent of the cases.

Quoting from page 14 of the booklet:

"In the year 1956, the Age of the Automobile came into its own. A multibillion dollar highway development program was passed by Congress, assuring the motoring public of wider, longer, straighter roads in the years to come. . . The nation's drivers made certain that accident statistics came of age, too.

"They killed, maimed, crippled and destroyed more men, women, children and property than ever before. . . Heedless horsepower runs rampant on the roads of the present . . . warming up for the greater days that lie ahead. . .

"We see the reckless young, dashing to a date with eternity; the careless old, spinning to disaster in an automobile that hasn't been checked in years. State by state, day by day, we can call off the grisly roll: 40,000 deaths, almost six per cent more than 1955; 2,368,000 injuries, up almost 10 per cent over 1955; one in every 70 Americans

a statistic . . . a pain-wracked survivor, or a name in the obituary column."

Among the accidents causing death in 1956, 43.5 per cent were due to excessive speed, 16.7 per cent were on the wrong side of the road, 12.3 per cent drove off the roadway, 11.8 per cent did not have right of way and 10.4 per cent were for reckless driving. Also 75.2 per cent happened while going straight, 6.6 per cent while turning left, 2.4 per cent while turning right, 8.0 per cent while skidding, mostly due to excessive speed.

"Drivers under 25 years of age continue to be involved in almost twice as many fatal accidents as their numbers warrant. . .

"Their numbers are estimated at from 11 to 15 per cent of the total of all licensed drivers. Yet in 1956, 27.6 per cent of the drivers involved in fatal accidents and 20.8 per cent of the drivers involved in non-fatal accidents, were under 25 years of age.

"Heedless horsepower. It is a chronic disease of the Age of the Automobile. Its symptoms are many and various. The heavy foot on the accelerator; the eye fixed on the climbing speedometer; the hand on the horn; the mind idling while the car is in high. This is what we see in the vast majority of cases, as the grim spectacle of last year's accidents unfolds.

"Over the past thirty years, many attempts have been made to embody safety in motor vehicle design and equipment. There can be no doubt that all steel bodies, safety glass, seat belts, padded instrument panels, power brakes have made automobiles less lethal to their occupants. However, all these safety devices are nullified by any combination of speed plus carelessness, thoughtlessness and lack of consideration.

"The disease of heedless horsepower is highly contagious. It can be spread by an irresponsible word, an inflated claim, a careless example.

"Many theories have been advanced to explain our annual traffic slaughter. Excessive speed, inadequacy of our present highway system and the driver's psychological urge to express himself, all have their proponents. But the theory that is the most grim in its implications for us is that traffic chaos, with its resulting deaths and injuries, is a symptom of a general social disorder characterized by the irresponsible actions of increasing numbers of our people who refuse to obey the law.

"If this theory has any basis in fact, the prospects are frightening, for it is but a step from the disregard of motor vehicle laws to the disregard of other laws, perhaps even more vital to our freedom. It has been suggested that the only protection against this mass anti-social behavior, this heedless use of horsepower, is more stringent regulation of drivers and greatly increased penalties for infractions of the law. Where this has been tried, it has proved most effective, but Americans should not need to be so regulated and regimented. Our common sense should warn us that if we do not police ourselves it will be done for us, and we will have no one to blame but ourselves."

Thou shalt not kill. Is not the accidental killing, by this heedless use of horsepower the modern automobile comes equipped with, a transgression of this divinely given law? Aren't people who thus die by their own hands, or at the hands of family or friends, going to be held accountable by our Father in heaven?

It is so easy, on these open super-speed highways that are soon to grace every state in the union, to lose one's sense of excessive speed. Speed governors on motors seem imperative. By that means there is hope at least of cutting down this overwhelmingly greatest cause of our rapidly mounting death toll on the highways.

*Exodus 20:12. See also "The Sixth Commandment for Us" by President Bruce R. McConkie, page 227.

Their High Standards Paid

By Arthur S. Anderson

CONTRARY to the opinions of some, highly successful businessmen needn't be unscrupulous. In fact, incidents could be found in the lives of the most prominent and respected businessmen which would be according to the highest standards of morals and character. These are a few examples:

Valued the Worth of His Name

ONE day a man from New York City called on George Eastman in his small factory in Rochester, New York, and ordered a quantity of dry plates which were to be delivered to his store each month of the year. Because this was Eastman's first big order since he invented the dry plate process of photography, he was particularly joyful. For the first time he could maintain production throughout the winter months even though that season was not popular for taking pictures.



George Eastman

The following spring, however, when people began to use the plates that had been on the store shelves all winter, they found their pictures very foggy. The gelatin used in the plate-making process had aged and become ineffective.

This was a severe reverse for Eastman, particularly since he was only beginning in business. The question arose as to who should stand the loss of the big stock of useless plates the New York dealer had collected on his shelves during the winter months. They had been purchased and paid for in good faith but neither Eastman nor the dealer knew they would deteriorate.

George Eastman decided to take back every plate and refund all of the money even though it left him with hardly a dollar. He was pre-

pared to stand the loss rather than mar his good name.

It was not long before the name which Eastman valued so highly was found on cameras and photographic supplies all over the world. There are few who have not heard of an Eastman Kodak.¹

¹*Kings of Commerce* by T. C. Bridges and H. Hessel Tilman; Thomas Y. Crowell Company, New York; pages 59-60.

* * *

Learned to Control His Temper

BILL came to the United States from Denmark. He did not have much trouble getting a job in a manufacturing plant because he was a great giant of a man and seemed to have endless energy. Bill, however, had a frightful temper which kept getting him into fights.

One day, his boss said to him, "Bill, we're going to promote you, making you superintendent of this factory in spite of that terrible temper of yours. But you must learn to use self-control. Bill, you can lick any man in this plant, can't you?"

"I don't know," he replied.

Then the boss asked if he thought he could lick any two men; any 10 men. Bill gave no further answer. "There are 12,000 men in this plant. You can't lick 12,000 men, Bill."

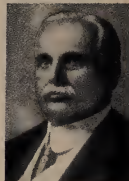
The point was clear, and that day the big Dane resolved never to raise his hand against any man. Instead, he tried to help those in his charge to work as a team toward a common objective.

While Bill was appointed superintendent in spite of his bad temper, he became the leader of one of the nation's largest industrial organizations when he learned self-control. William "Bill" Knudsen rose to the position of president of General Motors Corporation.²

²*Talks and Stories of Frank M. Totton* collected by Gladys B. Totton; published by Association Press, New York, 1955; pages 3-4.

Persevered Despite Failures

SO eager was Frank Woolworth to rise above his poverty-stricken life on the family farm that he took a job as a clothing store salesman for three months without salary on the promise that he would receive pay as soon as he gained the required experience.



For several years he worked for \$6 a week and sometimes less — until at last he had gained sufficient confidence to start a business of his own. In 1879, Frank Woolworth opened a "five-cent store" in Utica, New York. Soon after, however, the craze for "nothing over five cents" died out and Woolworth had to close the doors of his store.

Of the next three Woolworth stores, two failed, but Frank persevered, looking always at the successes rather than the failures.

Three decades later, F. W. Woolworth had become the largest trader in the world with 1,000 stores on both sides of the Atlantic and the business was still growing.

Perseverance in the face of repeated disappointments made F. W. Woolworth one of the world's greatest storekeepers.³

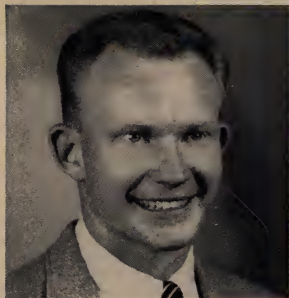
³*Kings of Commerce* by T. C. Bridges and H. Hessel Tilman; Thomas Y. Crowell Company, New York; pages 264-272.

* * *

"Do One At a Time"

LEWIS BROWN's father sent him down to the potato cellar with instructions to clean a pile of potatoes that had begun to sprout. When Lewis saw the size of the pile, however, he became discouraged.

Some time later when the father
(Concluded on following page.)



GARY CHRISTIANSEN

His work holds a lasting lesson for me.

MOST vividly impressed upon my memory, is the Gospel teaching of one who has since become a great deal more than a friend to me. So perhaps the deep regard which I feel toward him must inevitably shape somewhat these scant sentences recalling his handiwork. But neither this happy prejudice nor the widening gulf of years and miles that steadily parts me from Sunday School days in Salt Lake City's Edgehill Ward and leaves the warmest glow upon those times (I write in the cold, rainy weather of Oxford, England) could enhance too much my respect for this remarkable teacher — A. M. (Mick) Duncan. His work holds a lasting lesson for those of us who try to bring the Gospel nearer to others with the help of a piece of chalk.

Behind his lessons lay concealed his painstaking and prayerful preparation, the innerworks of his love of

the task. Even further behind lay the signal fact about his teaching: his attitude of ultimate *concern* for us, his students. It made him profoundly sympathetic with our foibles and frustrations as sensitive Sunday Schoolers in late high school and early college years. At the time we were confronted with those crucial decisions as to college, military service, professions, marriage, and (most vitally) the Gospel, he brought to all of us a depth of understanding borne of his own wrestling with the same riddles. Thus he entered our common concern with a deeply honest regard and respect for each of us, and he became a sharer of our innermost anxieties.

He drew heavily, often craftily, on an uncommon familiarity with Gospel certainty and human attempts to approach truth. He merged both with an even more uncommon insight into student nature. These formidable resources he directed toward giving the Gospel the commanding voice in answering our most severe questions, toward forg-

ing in us a Gospel conscience. His tactics were friendly persuasion. His strategy was to weld the Gospel into young minds and spirits by making himself one with young hearts.

High in my memory and far above the craft in his teaching stands the man. He sensed keenly the need to create a Gospel conscience in the Church classroom. He stirred us to awaken our apprehension of the Gospel's reality. He strengthened our sympathy with our fellow creatures. He left us in awe before the mystery of God's created things.

But his enduring triumph, as I shall remember it, was a far simpler thing: Mick was one of us.

THE AUTHOR

GARY CHRISTIANSEN is a Rhodes scholar from Utah. A son of Mr. and Mrs. Roy M. Christiansen, 2137 Dallin Avenue, Salt Lake City, he was born 24 years ago in Utah's capital city, where he attended East High School and spent a year at the University of Utah.

Receiving an appointment to the United States Naval Academy at Annapolis, Maryland, he spent two years there — prominent in debate and tennis and ranked number one man in his class. On a scholarship he attended Harvard University, Cambridge, Massachusetts, and was graduated *magna cum laude* in 1956. Also at Harvard he was elected to the honorary scholastic society of Phi Beta Kappa.

On the Rhodes scholarship, he is attending Balliol College, Oxford, England, studying law.

Free-flight gas model airplanes are his hobby, and he holds the American national open class record, the third national record he has held with his original designs.

All of his life, he has been a faithful, active member of the Church; and he is at present the Oxford Branch Sunday School superintendent.

THEIR HIGH STANDARDS PAID

(Concluded from preceding page.)

came down to see what progress his son was making, he found young Lewis still unhappily contemplating the time it would take to complete the job.

After surveying the situation, the father picked up one potato and rubbed off the sprouts. He repeated the process with several other potatoes.

"See, son," he said, "you just do one at a time, not the whole pile at once. If you do one at a time, you'll find that it wasn't much of a job after all."

After that, young Brown remembered to solve the little problems as they came along and let the big things take care of themselves. This principle served him well as he rose to a position of leadership in industry.

In 1946 Lewis H. Brown became chairman of the board of directors of the multi-million dollar Johns-Manville Corporation, the largest manufacturer of roofing, building and insulating materials in America.⁴

⁴America's Fifty Foremost Business Leaders by B. C. Forbes. B. C. Forbes and Sons Publishing Company, Inc., New York, 1948; pages 40, 41.



NOW MOSES KEPT THE FLOCK of Jethro his father-in-law, the priest of Midian: and he led the flock and came to the mountain of God. And he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. Draw not nigh: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face; for

he was afraid to look upon God. And the Lord said, Behold, the cry of the children of Israel is come unto me: and I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee: and when thou has brought forth the people out of Egypt, ye shall serve God upon this



PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S
BIBLICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTE ON THE PAINTING — *Here we see the sparse vegetation and rugged granite rock formations typical of the slopes of Mt. Sinai. Moses is shown wearing the kind of clothing that might still be seen on a Bedouin shepherd today. Desert nights can be cold enough to require the warmth of animal furs. The shoes Moses has put off have the heavy, thick soles needed for protection against the jagged rocks. The staff he has laid down is the same one that will later turn into a serpent at the Pharaoh's court. At his side is slung a shophar, made of ram's horn and used for sounding warnings. It is still used as a ceremonial horn in modern-day Jewish religious observances.*

THE LORD SPEAKS TO MOSES FROM THE BURNING BUSH

mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: Thou shalt say unto the children of Israel, I AM hath sent me unto you. And Moses answered and said, But, behold, they will not believe me, for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast

it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Take it by the tail. And he caught it, and it became a rod in his hand. And the Lord said, Thou shalt take this rod in thine hand wherewith thou shalt do signs. And Moses took his wife and his sons, and returned to the land of Egypt. (*Abridged from Exodus, Chapters 3 and 4*)

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints



Hannah's Prayer Is Answered

By Marie F. Felt

"For this child I prayed; and the Lord hath given me my petition which I asked of him:

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

—1 Samuel 1:27, 28.

LONG, long ago, on the most wonderful night that the world has ever known, an angel spoke to some humble shepherds on a hillside; and this is what the angel said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:10-12.) (Swaddling clothes were long, narrow strips of cloth used by the Hebrews to wrap around a baby.)

This wonderful new babe of whom the angel spoke was God's own son. Jesus was God's gift to the whole world. With him came love and joy and gratitude. This is what other babies bring with them when they come here. They make any home happier, sweeter and dearer because they are there.

Hannah knew all this and wished more than anything in all the world that she could have a baby. When she would see happy mothers with their precious babies pass her door, she felt sad and would often cry because she had none. She did have a kind, good husband named Elkanah, a fine home, and many wonderful friends but that was not enough. She wanted a baby, too, and often prayed that God would send her one.

The Bible tells us that, "This man (Elkanah) went up out of his city yearly to worship and to sacrifice unto the Lord . . . in Shiloh." (1 Samuel 1:3.) Shiloh just north of Jerusalem, was where the temple of the Lord was located at that time. With him went Hannah and Peninnah, his other wife, and her children. In those days it was customary for men to have more wives than one, and Elkanah had two, Hannah and Peninnah.

At such a time, especially, Hannah was sad. She had no children to take with her to the temple of the Lord.

One day as Elkanah noticed Hannah crying, he said, "Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am I not better to thee than ten sons?" Elkanah was a good man and gave Hannah everything he could to make her happy. It made him sad to see her cry so much. He

True to her word,
the mother, Hannah,
brought little Samuel
to Eli at the temple
in Shiloh for training.



wished that there was something more that he could do for her.

Hannah smiled sadly, but she knew in her heart that no one, however good and kind he might be, could ever take the place of that darling baby that she wanted so much. [End of Scene I.]

One day, while they were in Shiloh, Hannah hurried away from the others "after they had eaten and . . . had drunk." She went alone to the temple of the Lord to ask a great blessing of Him. Even as she knelt in prayer to ask Him for a baby boy, she wept, so sad was she. "And she vowed a vow (made a promise), and said, O Lord of hosts, if thou wilt indeed look on the affliction (trouble or distress) of thine handmaid, and remember me, and . . . wilt give unto thine handmaid a man child (a baby boy), then I will give him unto the Lord all the days of his life." (1 Samuel 1:11.) That meant that she would take her baby to the holy temple at Shiloh to be one of God's servants as soon as he was old enough, and also that she would leave him there to serve God all the days of his life.

Now Eli, the priest of the temple, "sat upon a seat by a post of the temple of the Lord." He saw Hannah and noticed that she was weeping. He could see her lips move although he could not hear what she was saying. "And it came to pass, as she continued praying before the Lord, that Eli marked (noticed) her mouth . . . She spake (spoke) in her heart; only her lips moved, but her voice was not heard; therefore Eli thought that she had been drunken (was drunk). . .

"And Hannah answered and said, No, my lord, I am a woman of a sorrowful (unhappy) spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Then Eli answered and said, "Go in peace: and the God of Israel grant thee thy petition (request) that thou hast asked of him."

"So the woman (Hannah) went her way and did eat, and her countenance (the expression on her face) was no more sad." (1 Samuel 1:12-18.) She was happy now for she knew that her prayer would be answered. The next day, she, with Elkanah and the other people who had come with them, returned to their homes in the hill country. [End of Scene II.]

When God makes a promise to anyone, He always keeps it, and He did this with Hannah. He sent her a precious little baby son. Both she and Elkanah

were very grateful to Him for this wonderful gift. They "called his name Samuel . . . because (as Hannah said) I have asked him of the Lord."

The next year when "Elkanah, and all his house (family) went up to offer unto the Lord the yearly sacrifice, . . . Hannah went not up . . . She said unto her husband, I will not go up until the child (Samuel) be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

"And Elkanah her husband said unto her, Do what seemeth thee good." (*I Samuel* 1:21-23.)

Hannah was true to her word. As soon as she had "weaned him, she took him up with her, with three bullocks (young bulls) and an ephah (a Hebrew measure equal to about a bushel) of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh." (*I Samuel* 1:24.)

As soon as she saw Eli, "she said, . . . I am the woman that stood by thee here, praying unto the Lord.

"For this child I prayed: and the Lord hath given me my petition (request) which I asked of him:

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." (*I Samuel* 1:26-28.) By doing this Hannah was keeping the promise that she had made to the Lord when she first prayed that He would send her a baby. Now she wanted Samuel to serve Him well in the temple as she had promised that he would. [End of Scene III.]

Samuel did serve well. The Bible tells us that he "ministered (served) before the Lord, being a child girded with a linen ephod (a Jewish priestly robe or garment)." Among the many things that a little boy might do in the temple were these: He might open and close the doors, trim the lamps, replace the candles that were burned low, pick up and put things away that had been used, and he could go on errands for Eli who was getting old. Samuel willingly did all the things that were asked of him and God was pleased with him.

Hannah, too, was pleased with Samuel. She thought about him every day although she now saw him but once a year. The Bible tells us that each year "his mother (Hannah) made him a little coat, and brought it to him . . . when she came up with her husband to offer the yearly sacrifice." (*I Samuel* 2:19.)

One year when Elkanah and Hannah went to the temple, Eli, the high priest, gave them a special blessing. It was that God would send them other children to love and care for as they had loved and cared for Samuel. This great blessing came to them "for the loan (of Samuel) which is lent to the Lord." With great joy in their hearts they left Shiloh and "went unto their own home." (*I Samuel* 2:20.) [End of Scene IV.]

—From *Sacred Stories for Children* by Marie F. Felt. Used by permission.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Hannah, standing.
Hannah, weeping.
Hannah, praying.
Hannah, with child Samuel by the hand.
Elkanah.
Eli, the high priest, seated.

Order of Episodes:

Scene I:

Scenery: A room in Hannah's home. (Gray walls, a dirt or stone floor, a bench and a table.)

Action: Hannah is weeping. She has just seen her neighbor women with their babies pass by. Elkanah, her husband, comes in and tries to comfort her but is unsuccessful.

Scene II:

Scenery: Inside the temple at Shiloh. Light colored walls. Two pillars that go from the ceiling to the floor. A bench upon which Eli sits.

Action: Hannah is praying for a baby. Eli, the high priest, sees her. Hannah tells him why she is there. He promises her that the God of Israel will give her what she is asking for. Hannah returns home.

Scene III:

Scenery: Same as Scene II.

Action: Hannah, with the child Samuel, is seen before Eli. She presents Samuel to Eli and tells him this is the child for which she prayed. She has brought him now to serve the Lord as she had promised. Hannah leaves and Samuel remains with Eli.

Scene IV:

Scenery: Same as Scene II.

Action: Hannah and Elkanah come to the temple to see their son Samuel. Hannah has brought with her a little coat that she has made for Samuel. Eli blesses them both for their unselfishness and devotion. He promises that God will send them other children.

Correction

In the flannelboard story of the May, 1957, issue, page 146, the paragraph beginning, "Just prior to the martyrdom of the Prophet," should have deleted the words, "This is the last time she saw them alive." That statement is an error.

The story should read, following the words, "God bless you, Mother": "Then a cry was raised and the wagon dashed off, tearing him away from his mother."

It was six years later that the prophet was martyred.

"HAPPINESS is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."

—President Joseph Smith.

• • •

A FRIEND is one to whom one may pour out all the contents of one's heart — chaff and grain together — knowing that the gentlest of hands will take and sift it, keep what is worth keeping and with the breath of kindness blow the rest away.

—Sunshine Magazine.

References:

I Samuel 1; 2:11, 18-21, 26.

This Story May Be Used with the Following Lessons:

Course No. 1 — Sept. 15 and Oct. 20, 1957.
Course No. 1a — Oct. 20, 1957.

Pictures that May Be Used with this Story:

Standard Publishing Company Picture No. 497, "Adoration of the Shepherds."

Standard Publishing Company Picture No. 257, "The Child Samuel in God's House."



Samuel Receives a New Coat

Hannah

Elkanah, Samuel's Father

Hannah Kneels

Eli, the Temple Priest

Samuel Brought to the Temple

Drawings by Dorothy Handley.

Flannelboard figures for "Hannah's Prayer Is Answered."

What's New for You

By Jack M. Reed

Pictures for Framing

MANY of *The Instructor* center spread colored pictures are beautiful enough to frame. Because of this, unstapled, unfolded copies of the pictures are available from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

Single page pictures (such as Rembrandt's "The Apostle Paul" in the June, 1956, issue) cost 10 cents. Double-page pictures (such as Lynn Fausett's "To Them of the Last Wagon" in the February, 1957, *Instructor*) cost 15 cents. Each of the Ten Commandments series of pictures by Arnold Friberg (such as in this month's center spread), including the explanatory material on the two pages, costs 15 cents.

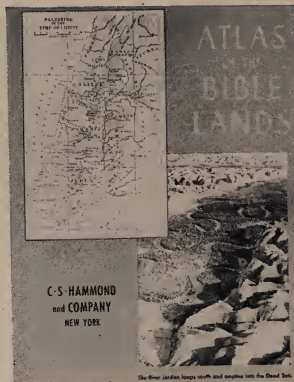
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"Church Section" Index

THE Brigham Young University Library, Provo, Utah, for years has been making an index to the



Clean surface, press Stik-tacks into place at corners then firmly fix picture to board.



This handy atlas contains maps of the Bible lands from earliest times to the present.

"Church News" section of the *Deseret News* for use of its patrons. It was decided last year to make the index available, at cost of printing and mailing, to the public. There still are a few of the 1955 index available at \$1 a copy. In addition, the index covering 1956 issues of the "Church News" now may be ordered, also at \$1 a copy, from BYU. Ward libraries that preserve the "Church News" may want to have the index, which is multilithed on 8½ x 11 in. paper.

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What's New to Help You

AMONG helps for teachers now available through Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, are the following:

Takes Place of Tacks or Tape

Stik-tacks ("miracle discs") — will stick to any dry, clean surface; gummed on both sides; to hold pic-

tures, etc., on wall or chalkboard without making tack or nail holes; 52 (reusable) disks, 25 cents.

Handy Reference

"Atlas of the Bible Lands"; 50 cents; 32 pages of pictures and colored maps published by C. S. Hammond and Company, New York; such as an air view of Jerusalem, maps of Egypt and probable route of the Israelites, journeys of Christ and modern Israel and Jordan.

Own Your Own Plates

Replica (6x8x6 inches) of the Gold Plates; \$7.75, including "Plates of Mormon," "Small Plates of Nephi," "Sealed Section" and the rings. Also available, \$5 block model with six pages of printed gold sheets. Or, sections of the \$7.75 model may be purchased separately: Plates of Mormon, \$2.50; Large Plates of Nephi, \$2; Small Plates of Nephi, \$1; 24 Gold Plates of Jaredites, 75 cents; Brass Plates of Laban, 75 cents; combination of the Plates of Mormon and the Small Plates of Nephi, \$3.50; the rings and Sealed Section, \$4.50.



Stik-tacks are ideal for mounting pictures, charts or maps to glass, wall or blackboard.

Teach Well Tomorrow's Leaders

By Minnie E. Anderson

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.



Painting by Hofmann.

Jesus was found among the doctors hearing them and asking questions; those around were surprised at the boy's knowledge.

FOR GOSPEL TEACHERS

Full of human interest and adventure, this collection of heart-warming stories teaches many of life's best lessons. It is based on the boyhood of Brother Driggs, prominent educator, historian and writer.

These stories are excellent for home evening, bedtime story, or teaching a point of conduct.

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and blessed with great spiritual sensitivity which permitted him to enjoy many miraculous experiences.

He loved little children. These strong feelings caused him to reorganize a Sunday School in the old Fourteenth Ward, and later he began the publication of *The Instructor*.

Anecdotes in the life of this intellectual and spiritual leader of the early Church will give new interest and enrich such courses as "Living the Gospel."

• • •

Descriptions Create Reality

► "Wist Ye Not That I Must Be about My Father's Business?" by J. Reuben Clark, Jr.; reprinted from the *Relief Society Magazine*, distributed by Deseret Book Company; \$2.

In appealing style, President Clark creates reality by his step-by-step descriptions of significant places and events on that momentous journey to Jerusalem.

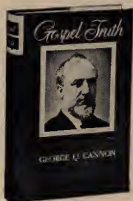
His explanations of the customs, rituals and nature of Jewish feasts; his comments regarding the temple and the incident of Jesus talking to the learned men in the temple will provide a great deal of new supplementary material for teachers of the life of Christ.

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Full of Human Interest

► *When Grandfather Was a Boy* by Howard R. Driggs, Deseret Book Company, \$1.75.

Blessed with Spiritual Sensitivity



► *Gospel Truth, Discourses and Writings of President George Q. Cannon*, Vol. I; compiled by Jerreld L. Newquist, published by Zion's Book Store, \$3.95.

These discourses and writings compose a portrait of the spiritual magnitude of George Q. Cannon, first general Sunday School superintendent and for many years a counselor in the First Presidency.

President Cannon was privileged

In Chronological Order

► *Chart of Life of Christ and His Journeys* by James B. Boone, Bible Study Assn., Los Angeles, California, distributed by Deseret Book Company, \$2.

A most helpful and comprehensive chart on the life of Christ. It shows events in chronological order. One can follow in sequence the ministry of the Master. Also on this chart at one end, is a fine map of Palestine and a partial list of the rulers in Palestine at the time of Christ.

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(Concluded on page 253.)

Complete Preparation Is a Tool

Conducted by Wallace G. Bennett



Assistant teacher Marie Grimshaw (left) and Eula Hansen, the instructor of Course No. 1, have great success with their class because of careful, complete planning.

Preparation Brings Success

COMPLETE preparation is the tool Eula Hansen uses to get reverence and attention from the eager children attending her class in Course No. 1, Beaver Second Ward, Beaver (Utah) Stake.

In preparing her lessons, she reads them carefully well in advance, makes her outlines, then gets her materials together. She writes out every step she intends to take to get her plan in mind.

Visual aids are used for stories, lessons, poems and songs. Her own art work is in many of the illustrations. She also makes many of the objects she uses. She knows when to use a record player and when a flannelboard illustration would be appropriate.

If coloring is done in class, the pictures fit in with the lesson. The material is so well-prepared and presented, there does not seem to be time for toys and miscellaneous games.

Always on the alert for new material, she clips from newspapers and magazines, saves calendars, and buys items in the "dime" store which would be helpful to her.

The mother of four small children, Sister Hansen knows how to appeal to children. She is constantly looking everywhere. This thoroughness helps explain her success as a teacher.

Teacher Training Hits

ROSE PARK (Utah) Stake Sunday School is now laying plans to improve in the season just ahead last year's excellent record in teacher training. Stake Superintendent Hilton L. Johnson is determined to profit from experience.

During the 1956-57 season, four of the stake's six wards successfully completed teacher training programs. The aim for the current year is a successful class in each of the wards, now numbering seven. Last year the classes contained five to 19 members. This year the aim is higher. It was felt that last year they started too late in working with bishops to get people called to take this class.

Superintendent Johnson gets a bishop's support for this program by showing him he can not afford to be without it if he expects to keep his standards of teaching high in all the auxiliary organizations of his ward. In-service teachers in other organizations are among those who receive calls to participate in the classes.

It is not too early for superintendents throughout the Church to follow Superintendent Johnson's example and review last year's program in getting ready for an improved performance for the new teacher training season. September's almost here!

IF there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

Historic Meeting Place

THE newly organized Sunday School board of Kansas City Stake, one of the Church's newest stakes, recently held its first board meeting at the historic jail in Liberty, Missouri, where the Prophet Joseph Smith was a prisoner. It was here that the Prophet received the glorious revelation found in the 121st section of the Doctrine and Covenants.

While driving to Liberty, Superintendent Vergil D. Preator thought, "How significant it is for us to go to Liberty and meet over the jail where the Prophet was held prisoner so long!" They represented the first Sunday School board to be in that area since the Saints were driven out of Jackson County nearly 120 years ago.



This is the Liberty jail where the Prophet was prisoner; above it, recently, was held first Kansas City Stake board meeting.

Library Shows Growth

A WARD library which enjoys continuous growth is in the Logan Second Ward, Logan (Utah) Stake. Teachers use the library so much they are always looking for usable material to add to the library. Ward members, and especially the bishopric, lend lively interest and cooperation, too.

Wanda Thornley, librarian, is credited with getting the library started and sparking the cooperation which builds it. She and her assistant, Frances Astle, enthusiastically and efficiently manage the library. It is housed in a small room, 4½ x 12 ft., located on the chapel's second floor, near the Junior Sunday School.

There are shelves and files sufficient to accommodate reference books, charts, flannelboards, groove boards, a projector, film strips and pictures. There are now more than 700 pictures.

After Sunday School, each teacher lists needed material for the next Sunday's lesson and gives the list to Sister Thornley. The requested material — pictures, maps or other aids — is placed in a folder ready for the teacher when needed. All material is checked out and checked in. The librarians know where everything in the library is at all times.



Wanda Thornley, librarian of the Logan Second Ward, Logan Stake, is proud of the ward library and the service it is giving.

Sister Thornley also checks the lesson schedule in *The Instructor*. Knowing which lessons are to be taught, she makes suggestions to the teachers about the visual aids available during the coming weeks.

All organizations in the ward — Sunday School, Primary, MIA, Relief Society and priesthood quorums — use the facilities of the library. Because stake preparation meeting is held in the Second Ward Chapel, stake workers use it too. The system is so set up, however, that visual aids are not taken from the building.

* * *

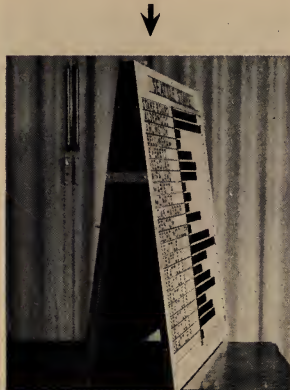
Board Has Many Uses

A combination chalkboard, flannelboard and percentage board has been designed and constructed by W. J. Arnold of Seattle (Washington) Stake.

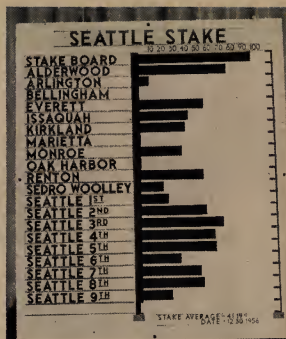
It is used to encourage effective visual aids in teaching; to stimulate interest in subscribing to and reading *The Instructor*, and to show a comparative, accurate record of the percentage of enrolled officers and teachers in attendance at stake preparation meeting.

As the roll is called at preparation meeting, the percentage is immediately calculated and recorded for all to see. A picture of the recorded percentage is taken each month and filed for future reference.

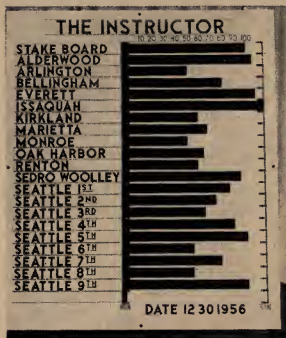
Brother Arnold hopes the board will help create an interest in preparation meetings, and stimulate interest in activities of *Instructor* directors, superintendents and secretaries.



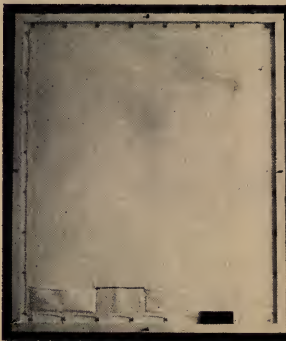
W. J. Arnold of Seattle Stake designed this board for use at preparation meetings; results are recorded photographically.



At preparation meeting, as roll is called, percentage is computed and almost immediately the chart can show the results.



By changing the heading and adjusting each line, stake *Instructor* director can report on each ward's standing in sales.



On the back side of the combination board is found a flannelboard; or, by removing cloth, one finds a clean blackboard for use.

The 2½-minute Talk

By Superintendent David Lawrence McKay



Effective 2½-minute talks are the product of individual study and practice under a teacher's guidance.

AT the stake superintendencies' meeting held in conjunction with the last general conference, some problems of the 2½-minute talk and the possible solutions were discussed. Four problems mentioned were:

(1) The "no show" — the failure of the person assigned to the talk to appear at the appointed day; (2) the replacement — the difficulty of furnishing the substitute at the last minute; (3) the confusion — the lack of reverence induced by or included in some of the talks; and (4) the "non-stop" — the running overtime by some loquacious speakers.

The solutions proposed were fundamental principles. Stake superintendents reported that in those Sunday Schools whose superintendents kept in mind the three purposes of the 2½-minute talk, none of the problems mentioned here seem to arise. These three purposes are:

First, *the development of the speaker*: A former district judge, not a member of the Church, once mentioned to us that he would have given almost anything to have the training in speaking that is given to the young people of the Church. With 4,190 Sunday Schools, there are 402,240 opportunities for people to deliver 2½-minute talks before congregations every year.¹ If a superintendent keeps the first purpose in mind, he will not call on a returned missionary, who of all people in the Church needs this experience the least.

The returned missionaries and the other adults constitute the largest class of offenders in the category of

the fourth problem, that of the loquacious speaker. Elimination of this type will do much toward reducing the "overtime" problem. Preparing young speakers will do the rest. The prepared speaker knows when he has reached the end of his talk.

Second, *the development of reverence and spirituality in the school*: Some of the most inspirational and interesting talks we have heard have been given by young people standing before the Sunday School. A well-prepared speaker who looks at his audience instead of at his paper holds the attention of the congregation and induces quiet and the spirit of reverence. The unprepared speaker, on the other hand, tends either to read his paper or to make spontaneous remarks which lead to levity.

Third, *the development of class activity*: Every 2½-minute talk given before the whole Sunday School should first have been delivered before the speaker's class; and for every 2½-minute talk given in the worship service, there should be scores given in classrooms. These classroom talks, like the 2½-minute talks, should be assigned by the teachers and should develop out of the lesson.

Progressive Sunday Schools have long since discarded the 2½-minute talk written at the last hour by a distraught parent and read by the pupil with little conception of what he is presenting. A true 2½-minute talk is assigned by the teacher on some phase of the lesson, worked by the teacher with the pupil, memorized by the pupil and presented in class.

The boy or girl who is prepared with a memorized talk which he has already delivered before his

class is not likely to fail his appointment to deliver that talk before the Sunday School. The teacher who has helped him prepare his work has the satisfaction of feeling that the teacher has contributed to his desire to be active. The teacher or superintendent who makes an assignment and does not follow it through with helps on preparation may have the responsibility of having contributed to keeping the boy or girl away from Sunday School by his fear of failing before a large audience.

Sometimes illness or unavoidable emergency will keep an appointee away. In such case, where there have been 2½-minute talks given regularly in the classes, a replacement is easily found. It was reported at the superintendents' meeting that in some wards pupils who have given these 2½-minute talks in class are appointed as standby replacements.

It is suggested that superintendents make a project of reminding all the teachers of their faculty that the 2½-minute talk constitutes one of the finest means of developing class activity and of teaching a lesson. As each superintendent visits his classes weekly, he should watch to see how talks are developing the young people in his Sunday School.²

¹See Bennion, Adam S., "Two and One-Half-minute Talks," *The Instructor*, September, 1950, page 258.

COMING EVENTS

Aug. 18, 1957
"Bring-a-Friend" Sunday

Sept. 15, 1957
Sunday School
Budget Fund Sunday

Sept. 29, 1957
Suitable Date to Begin
Teacher Training Classes

Oct. 4, 5 and 6, 1957
Semi-annual
General Conference

Oct. 6, 1957
Sunday School
Semi-annual Conference

²See *The Sunday School Handbook*, May, 1956 edition, pages 26 and 43. The number of 2½-minute talks stipulated does not include the Junior Sunday School talks, nor those given in the individual classes. Figures are based upon the 1956 annual report.

"INSTRUCTOR" SUBSCRIPTION POLICY AMENDED

THE following policy changes for subscription processing should be observed in the interest of economy and efficiency of operation; also, the increase in the single copy price of *The Instructor* should be noted. These changes will go into effect Sept. 5, 1957, and will be carefully followed in an effort to serve you better.

1. In the past, *The Instructor* circulation office has endeavored, upon entering a subscription, to supply any back issues requested as a part of the subscription. This involves custom handling for each order, thus increasing handling costs. Therefore, beginning Sept. 5, the following policy will be placed into effect.

If your subscription is received in *The Instructor* office by the 5th of a given month, you will receive as your first

issue *The Instructor* dated the following month. If your subscription is received after the 5th, your first magazine will be the issue dated two months following the month the subscription is entered. For example, if your subscription arrives in *The Instructor* office on Sept. 3, the first issue you will receive will be the October issue which will be mailed by Sept. 25. If your subscription is received Sept. 6, or later (to Oct. 5), your first issue will be the November number which will be mailed by the 25th of October.

2. Should a subscriber desire back issues of *The Instructor*, or issues prior to the subscription starting date explained above, they can still be obtained, but only by a separate request at 35 cents per issue. This increase is necessary to

defray the cost of single-issue handling.

3. Upon receipt of a subscription, it will be processed and a "Subscription Acknowledgment Card" sent to the subscriber informing him of the issue with which his subscription will commence.

Subscribers should be encouraged to renew early — on the first expiration notice sent one month prior to expiration — to avoid interruption of delivery or added expense for missed issues. All *Instructor* directors should send orders in promptly. The full cooperation of all will keep down the cost of this high quality "teachers" magazine. We expect the above procedure to improve accuracy of service and overcome many of the problems now encountered.

QUESTION BOX

Who Gives Sacrament Gem?

Q. Is it permissible for young children to give the sacrament gem when Junior and Senior Sunday School meet together? —Flagstaff Stake.

A. When there is no Junior Sunday School, the Senior Sunday School recommendations prevail. (See "Question Box," March, 1957, *Instructor*, page 82.)

* * *

Completed Monthly Reports

Q. I am a ward superintendent. How do I get a copy of my ward monthly report after it is completed by the stake secretary? —Emigration Stake.

A. Ward secretaries should make an original and five carbon copies. Mail the original and four signed copies to the stake secretary. Request that the stake secretary mail or hand a copy to the ward superintendent of the completed monthly report.

Home Sunday School Records

Q. Who maintains the Home Sunday School Roll Book?

A. When the Home Sunday School is located outside the boundaries of a ward or branch, the roll book is maintained by the Home Sunday School and the reports sent to the stake or district mission office. When the Home Sunday School is located within a ward or branch, the members are enrolled in their respective classes in Sunday School and marked thus, EH. The Home Sunday School also maintains a class roll. A record is kept of the enrollment and the number attending. The attendance should be recorded for each Sunday on the monthly report and included in the ward or branch percentage of attendance. Only where ward course membership does not include Home Sunday School members, should Home Sunday School enrollment be added.

—Conducted by Superintendent Lynn S. Richards.

— THE DESERET SUNDAY SCHOOL UNION —

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"God of Power, God of Right"

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." —Psalm 28:7.

OCTOBER, 1957: "God of Power, God of Right," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 36. (No. 35 in the 1948 edition.)

For Choristers: This majestic hymn is happily accompanied by an equally majestic hymn tune. Both words and music are admirably strong. This quality of majestic strength will be expressed more and more as you direct this hymn slower and slower. Each stanza should take nearly half a minute according to the metronome indication, which we

recommend to you. Let your arm movements be large to demonstrate visually the *largo* tempo of this music. Check yourself if your blood pressure urges you to too fast a tempo.

This is a superb hymn both as to text and music, and we recommend it for frequent use. Point out such powerful statements as "Forge our souls in living fire." Let it remind us of the great difference between merely wishing to do something and having a burning determination to do something at no matter what cost. The weak desire is something like warm water in a boiler which generates no steam or power, whereas fervent determination accomplishes great deeds.

We will not sing this hymn merely

for fun or physical recreation, but to kindle within us a living fire of faith, just as another hymn says: "Increase in us the kindled fire, in us the work of faith fulfill."¹

Let the chorister's beat suggest vigor and authority. Remember that the preliminary beat determines the tempo of the hymn as well as signals effectively the start of singing. The singers need that extra beat to begin together and comfortably. Give it your expert conductorial attention. Do the same at the beginning of each of the stanzas so all may sing each first word and note with comfort.

We can well be proud of the author and composer. Senator Wallace F. Bennett has been an able and devoted Church worker all his life. Tracy Y. Cannon likewise has given a lifetime of service to the Church both in spiritual capacities as well as in professional high-level music assignments.

For Organists: Please read the above so you will understand the feeling of strength and steadiness, rather than delicateness, which we wish to express in this hymn. To do this, use a fairly strong registration of 8-foot and 4-foot tone and without *tremolo*. As usual, use 16-foot and 8-foot tone in the pedals.

Play the hymn also in steady time, because a meandering *rubato* would be opposite of majesty. A very, very slight *ritardando*, or we could say a slight broadening, at the end is in order.

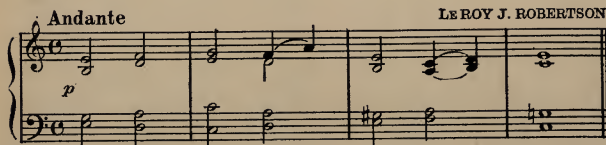
Except for the quarter notes, all the others should be played as half notes. The whole notes in every case comprise a half note of sound followed by a half rest. This is not the letter of the law, but it is the spirit of the musical law which all musicians are supposed to understand. Curiously enough the ordinary singer who may not be at all trained in music, sings this correctly by instinct.

—Alexander Schreiner.

¹"Author of Faith, Eternal Word." *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 228.

Sacrament Music and Gems

For the Month of October



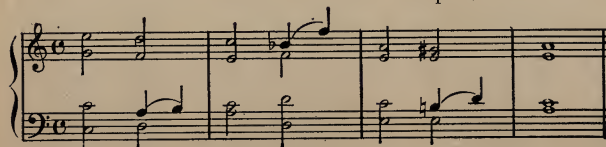
SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.¹

WHILE of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean
and pure.



¹James 1:5.

Teach, To Change Their Lives

By Lorna C. Alder

"FEED my lambs," Jesus impressively told Simon Peter. So important was the commission that he repeated again, "Feed my sheep," and the third time came the charge, "Feed my sheep."

Today we are striving to truly carry out this important charge in our Sunday School classes. Materials are organized and many teaching suggestions are given to us in our manuals. It is our obligation to read and thoroughly prepare this material to teach the boys and girls who come to us to be fed.

Each lesson should be given with a purpose. Teachers should state a reason for giving each lesson. If we truly teach, there will be a change made in the lives of the learner; a change in his thinking, appreciating, feeling or doing. To this end all materials are selected and organized by the teacher.

Materials and facts are necessary but they alone cannot accomplish the change we are hoping for. We, of ourselves, are not sufficient, we must be prayerful as we work with God's most precious creation, our children.

The apostle Paul understood this for he wrote to the Corinthians saying, "Not that we are sufficient of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." (II Corinthians 3:5, 6.)

To teach skillfully we must be so well prepared that the material we are to use is ours—we will not be bound by a manual in our hands! Be so well prepared that your plan can be flexible enough to meet needs that arise unexpectedly.

"Variety is the spice of life." Variety in presenting your materials can whet the pupils' appetites for learning the lesson.

If the children are to leave the class with a warm feeling of appreci-

ation and a burning desire to pursue a plan of action, they must be kindled by the fire of enthusiasm caught from you, their ideal—their loved and respected teacher.

Jesus, the Master Teacher, gave us a pattern, an ideal to follow. He did more than teach the Gospel, He taught it to His people. His approach was that of a friend offering help, not as a scholar imparting facts and knowledge. His teaching methods were simple but direct. He was an incomparable storyteller. His parables and stories referred to the concrete, familiar things among His followers.

An awareness of the hopes and

feelings of others was evident. He taught with warmth and feeling, anxious that others might understand the power and beauty of truth. In His great wisdom He understood the worth of each soul. He knew that each individual was different, yet He showed that all need love. In firmness He was quick to rebuke, yet He forgave freely.

As teachers let us remember this is the Lord's work and He is anxious for it to succeed.

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.) The Lord "giveth to all men liberally." Do your part and



If children are to leave the class with understanding and a desire to pursue a plan of action, you must bring it about.

you will be blessed in your important calling to feed His lambs.

* * *

NEXT MONTH'S ARTICLE

NEXT month's article will be "Teach His Ways" by Edith M. Nash.

* * *

Junior Sunday School HYMN OF THE MONTH for October, 1957

A Tithing Song

"We Give Three But Thine Own"
The Children Sing, No. 61.

THE message of this song is very important inasmuch as it teaches one of the important principles of the Church—that of tithing. For a few children this could be the introduction to the word tithing and what it means. For all the Junior Sunday School children it is an opportunity to impress on their minds the joy of giving back to the Lord a share of what He has given us. The following story, taken from the Sunday School manual, "Living Our Religion, Part II," pages 118, 119, will be helpful in putting over this story.

"One night in sacrament meeting President David O. McKay was talking to the people about tithing. He pointed to a little boy in the audience and asked him to come to the stand. When the little boy came up, President McKay asked him how he would like to have some pennies, and put ten pennies in the boy's hand. 'Now,' said President McKay, 'if you are willing to give me back one penny, you may have the other nine to spend as you wish.'

"The lad thought for a minute then smiled broadly as he returned one penny to President McKay and walked off with the other nine. President McKay then explained to the people that our Heavenly Father gives us many, many blessings, but he asks in return, only one out of every ten."

The use of objects as the story is told will make the story more impressive. The lids from cans of condensed frozen fruit juice make good pennies. These can be placed on a chart, or with a flannel backing, used on the flannelboard. Other objects could be used to illustrate the point of giving back to the Lord one out of ten.

Teach the song by the whole-song method. Indicate with hand, the intervals in the melody, while the song

is being taught. Children should be encouraged to always watch the chorister's hand.

Explain the terms: "Thine," "a trust," "ere."

The song should be sung very simply and not too fast. Care should be taken to enunciate the words clearly.

If the song is learned before the month is over, review "For the Beauty of the Earth," song No. 25. As children sing the song, they should be reminded that this is a song of thanks; and we are grateful for the beauties of the earth which the Lord has given to us. This selection is found on a Sunday School recording which can be used occasionally to help the children recall the words and melody.*

—Beth Hooper.

*A phonograph record including this and 19 other musical selections for children to listen to and learn from is available for \$2 from the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, under the title of "Songs and Instrumental Selections for Junior Sunday School," 33 1/2 r.p.m.

* * *

QUESTION FROM THE FIELD

Other Hymnbooks

Q. The Deseret Book Company's *Catalogue of Teaching Aids* lists several Junior Sunday School songbooks or hymnbooks other than *The Children Sing*. How should these books be used?

A. *The Children Sing* was planned and produced by a joint committee of Deseret Sunday School Union and Primary Association general board members. It is recognized by the Church music committee as the hymnbook for the children of the Church. In this capacity, it is the basic source of music material for the Junior Sunday School worship services and the class period.

Additional songbooks carried by the Deseret Book Company, music found in Junior Sunday School manuals, or that from any source may be used to meet a special occasion or need and is supplementary to *The Children Sing*. Such material should be of the high spiritual quality as found in the basic hymnbook.

—Eva May Green.

* * *

IDEA EXCHANGE

For Preparation Meeting

JUNIOR Sunday School stake advisors of North Davis Stake planned a preparation meeting

around a display of visual aids and lesson enrichment materials for the respective courses and given lessons of the following month.

Display areas were set up in the recreational hall at a distance to eliminate confusion during discussion but close enough to allow all to view and study the presentations. Teachers, superintendents and coordinators in the wards were most willing to support the project and the visual aids and lesson plans prepared by them were magnificent. One teacher within a course was assigned a lesson; she prepared the visual aids, teaching objects, and lesson outline which easily showed the use of the prepared materials. The variety and extent of material was both gratifying and thought provoking. All studied the suggestions with great interest.

—Eva May Green.

* * *

WARD LIBRARY SUGGESTION

Tells of Blessings

GOD Gave Me Eyes by Olive W. Burt, illustrated by Ellen Segner; published by Sam'l Gabriel Sons and Company, New York, \$1.25. May be purchased at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

This book is written in verse. Each verse tells of one of the five senses that God has given us and of the use we make of that sense. The last verse is a prayer of thanks for these gifts of God. Each verse is illustrated with a full-page picture.

Small children will enjoy the book and it can be used with lessons telling about the many blessings God has given us or with lessons on thankfulness and in many other situations.

—Catherine Bowles.

* * *

ENRICHMENT MATERIAL

A True Story

TWO little sisters were visiting on Uncle John's farm. It was a mid-summer evening. The air was hot. Not a leaf stirred. The sky in the southwest was dark with clouds and the distant rumble of a summer thunderstorm could be heard.

The paper boy wheeled to the front gate to deliver the evening paper. The two sisters ran to meet him, each trying to get there first. Seeing the race, the friendly paper

boy gave each of them a paper. Off they ran to find some place where they could sit undisturbed and read their favorite continued story and the "funnies." The younger sister chose Uncle John's automobile which was parked in the driveway. The other sister sat in the chain swing under a large tree.

The storm neared and the angry lightning flashed a little more often. The sister sitting in the swing became very uncomfortable, and she felt that she should find another place to read but she didn't want to move. Suddenly she was pushed out of the swing by some unseen force. She went into the house and thinking to take advantage of the waning light, she sat by an open window. But she could not relax. Again she was prompted to move. She obeyed, and this time she climbed into the automobile and settled down beside her sister.

Right at that moment, a large ball of bluish-green and yellow fire struck the large tree and seared its way down the branches and down the chain. The lightning struck the earth with great force and made a large hole under the swing.

Was it chance that the one sister decided to finally sit in the automobile rather than stay in the swing?

Or, does our Heavenly Father answer the prayers of children who ask for His protecting care?

—Lucy Picco.

For a Child's Talk

DEE BAIRD, 5, was asked to give a short talk in church. He doesn't read yet, so his mother devised a

method to help him remember it. She wrote a verse herself, then illustrated each thought with a simple drawing, like this:

WHEN GOD IS NEAR



When I see pretty flowers grow
I know that God is near.

When I see softly falling snow,
I know that God is near.



When I hear Mother's loving voice
And know her loving care—



I know that God, our Father
Is with us everywhere.

I'm sure when I am big and tall
I'll never need to fear



For I need just to look around
To know that God is near.

—Beth W. Baird,
Brigham City, South Box Elder (Utah) Stake.

READING FOR ENRICHMENT

(Concluded from page 245.)

Reference Material in Abundance

► *Lands of the Bible* by Samuel Terrien; Simon and Schuster, \$3.95.

Here is a priceless book for every home and ward library. It is a book which can be referred to again and again as the Bible is studied.

The value of this book is that the material is arranged in periods. Mr. Terrien, Auburn professor of Old Testament at Union Theological Seminary, has discussed each age as: the Beginnings, the Patriarchal, Egypt at the time of the Exodus, the Roman world at the time of Christ, and the early centuries of the Christian Church.

Maps, charts, and pictures in abundance make this a wonderful aid for Bible study.

• • •



Readable

as a

Novel

► *The Red Hills of November* by Andrew Karl Larson, 212 South 200 East, St. George, Utah; published by The Deseret News Press; \$5.

Only faith in the Restored Church and Brigham Young's leadership would encourage men to found new settlements in Utah's Dixie on a land of red soil and shifting sands.

This documented biography of the pioneers' struggle against great odds is a fascinating story. It has all the interest of a novel. The author should certainly be congratulated

for preserving the details of this interesting history of the founding of Washington County and the cotton mill in southern Utah.

Teachers of Church History will find a wealth of material to enrich the chapters on Brigham Young's plan for colonizing.

• • •

FOR GIRLS 9 TO 12

In a New Land

► *Marya* by Marie Halun Bloch, Coward-McCann, Inc.; \$2.75.

A wholesome, delightful story of a little girl who came with her parents to America from the Ukraine. Torn between the customs of her parents and those of her new home made her adjustment to strange environment difficult. This book will help American children sense the problems and heartaches suffered by children in a new land.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

4th Quarter, 1957

COURSE OF STUDY—1956	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories
	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1957	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
APPROXIMATE AGES—1957	Nursery Nearly 3, 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12
Date of Lesson OCTOBER 6	Thank You For Our Own Special Gifts	Moses, a Great Leader	We See Harvest	Unit IV We Share Re- sponsibilities in the Home	Other Missions— South Africa, Asia	Review
OCTOBER 13	Thank You For Other Daily Blessings	We Learn How to Live	Short Trips into the World	We Share Re- sponsibilities at Sunday School	The Bible— ■ Sacred Book	Moroni, the Righteous Young General
OCTOBER 20	Thank You For Parents and Other Helpers	Our Families	Long Trips into the World	We Share Re- sponsibilities at the Meetinghouse	The Book of Mormon—the Word of the Lord	Moroni and the Title of Liberty
OCTOBER 27	Thank-you Words And Thank-you Deeds	Our Friends and Neighbors	Go Places and Return	We Share Re- sponsibilities in the Neighborhood	Other Sacred Books to Guide Us	Nephi, through Whom the Lord Worked in Mighty Power
NOVEMBER 3	Our Individual Prayers	Our Animal Friends	People Need Help	We Share Re- sponsibilities as Citizens of a Country	Review	Samuel, the Lamanite
NOVEMBER 10	Our Family Prayers	We Share With Others	We Receive and Send Messages	We Share Re- sponsibilities in the World	Our Parents	Review
NOVEMBER 17	The Blessing On the Food	Our Many Helpers	We Have Thanksgiving Day	Love Makes Us Want To Share	Our Ward and Stake Leaders	The First Christmas in the New World
NOVEMBER 24	Prayers at Sunday School	Thanks to Our Heavenly Father	People Were Thankful	Make Each Day Thanksgiving Day	Our Temples—For Sacred Service	The Coming of the Saviour to the Nephites
DECEMBER 1	We Love Each Other	We Care for Ourselves	Jesus Lived	Our Heavenly Father Was Willing to Share	Our Temples—Aids to Right Living	Christ's Teachings to the Nephites
DECEMBER 8	We Love Our Neighbors and Friends	Right Choices	Mary and Joseph	The Shepherds and Wise Men Shored	Our Church Welfare Program	Christ Among The Nephites
DECEMBER 15	How We Show Our Love	We Grow Bigger	Jesus Was Born in Bethlehem	Understanding the Full Significance of Christmas	Our Missionaries	Mormon, the Righteous Commander
DECEMBER 22	Christmas Is A Happy Time	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson
DECEMBER 29	How Heavenly Father Showed His Love	The Birthday of Jesus	The Baby Jesus	People All Over the World Love Jesus	The Sacrament	Moroni, the Last of the Nephites

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

4th Quarter, 1957

Course No. 10: The Life of Christ	Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: Our Standard Works	Course No. 16: Good Tidings To All People	Course No. 20: Praying Your Pedigree	Course No. 25: Parent and Youth (First Year)	Course No. 26: The New Testa- ment: The Acts and The Epistles	Course No. 28: An Introduction to The Gospel
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 17: An Introduction To The Gospel	Course No. 21: Saviors on Mount Zion	Course No. 25: Parent and Youth (Second Year)	Course No. 27: Living The Gospel	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Pioneer Trail Blazing (Continued)	Review	Samuel, the Lamanite	Government in the Church	Symbolism in the Temples	How the Home Affects Adjustment	Religion and Art	The Millennial Reign
Pioneer Trail Blazing (Continued)	Detours	Review	Review	Preparing True Records	The Home and One's Worth to Society	Latter-day Saints and Art	The Sabbath Day
Social Enterprises	Testimony	Signs of the Saviour's Birth and Crucifixion	Respect for the Body	Avoiding Duplications	Who Is a Good Teacher?	Practical Culture	Predestination and Foreordination
Social Enterprises (Continued)	Testimony (Continued)	Christ Among the Nephites	Cultivation of the Mind	A Record of Millions of Families	Parental Responsibility for the School Program	The Sabbath Day	Health and Happiness
Review	Testimony (Continued)	Christ Among the Nephites (Continued)	Marriage and Family Life	Review	How a Community Affects Its Youth	Immortality and Eternal Life	The Way to Health
Mormonism and Education	Prayer	Christ Among the Nephites (Continued)	The Church and Civil Government	Marriage for Eternity	The Way to Better Communities	Review	The Law of Tithing
Mormonism and Education (Continued)	Prayer and Testimony	Conclusion of III Nephi	The Church and Economic Life	A House of Many Mansions	Review	L. D. S. Economics	By Their Fruits
Mormonism and Education (Continued)	Responsibility	Righteousness, Division, and Degeneracy	A Latter-day Saints' Worship	The Perfected Celestial Family	Those Who Move Away from Home	The Church Welfare Plan	Church Welfare Plan
Church Auxiliaries	Review	Mormon	Salvation Available to All	The Joy of Sacred Service	Maintaining Faith among Non-Latter-day Saints	L. D. S. Political Thinking	The Place of Music
Church Auxiliaries (Continued)	Paying the Bills	Moroni Finished His Father's Work	Review	Saviors on Mount Zion	The Meaning of Membership	Men of God	Persecution
Expansion of Mormonism	Paying the Bills (Continued)	Moroni Discusses Principles and Ordinances	Restoration of The Gospel and Church	Future Temple Work	Inactivity and Its Prevention	Men of God (Continued)	Contributions of Joseph Smith
Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson	Special Christmas Lesson
Effects of Expansion	My Brother's Keeper	Moroni's Farewell	The Position of the Church	Your Book of Remembrance	Holding the Family Together	President David O. McKay	A World Religion

As successful persons, we have received guidance and understanding from others of worth. This debt can be repaid by the sharing of ourselves in turn. For the future of our young people, . . .

We Must Pay Our Honest Obligations

By Bishop Carl W. Buehner

Second Counselor to the Presiding Bishop

THE principle of honesty is as old as man. It has been one of the fundamentals of God's law from the beginning. Its importance is emphasized in the fact that it was one of the ten primary laws given to Israel. Although this law was given nearly 4,000 years ago, it has never been nullified by the Lord. We are living in a day when the trend in world standards would relax the qualities of absolute honesty. In other words, there are those who would have us believe honesty in its strictest meaning is old-fashioned. There is a growing disposition today to get "something for nothing."

One of the most worthwhile lessons every Latter-day Saint boy and girl should learn early in life, is that



To retain a noble character, we must make daily installments of good deeds.

many of the things we need most are not given to us. While our parents give us food, clothing, shelter, counsel, good example and opportunities, the most precious things of life are only obtained by our willingness to pay the price of possession.

If we faithfully observe the law of honesty, we not only deal honestly with our fellow men but with ourselves. Faith in God, respect for parents, love of neighbors, gratitude for blessings, and conduct above reproach are some of the enduring virtues every youth should be in quest of. "... Faith, if it hath not works, is dead, ..." (*James 2:17.*)

How can we say we have faith, if we fail to demonstrate it by our works? The law of honoring parents is as old as the law of honesty. Our promise of preservation is based on the premise of honoring father and mother. (*Exodus 20:12.*)

Love of neighbor is very vital. Jesus, when asked which was the greatest commandment, replied, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou

shalt love thy neighbor as thyself." (*Matthew 22:37-39.*)

There is an old proverb that says, "Gratitude is the least of virtues, but ingratitude the worst of vices." To acknowledge divine favor is one of the marks of a great soul. The example of good conduct is far-reaching. It was Goldsmith who said, "People seldom improve when they have no model but themselves to copy after." In setting a good example, we give incentive to others to do better and to live better.

These noble qualities of character are not acquired for monetary consideration. The price we pay is self-sacrifice and service. There are no special discounts to anyone. Neither can we make a cash purchase. To insure permanent possession, we have to make installment payments in good deeds every day. If we expect to get the most out of life, then we must pay our honest obligations to our Father in Heaven, our parents, our neighbors, and our fellow men. Those who become delinquent in this regard cheat themselves.

It pays to pay up. We must be honest with ourselves and pay our obligations each day.

The Lineage of the Holy Priesthood of Our Ancient Ancestors

BIBLIOGRAPHY

NUMBERS 1 to 10 — Denote Generations (Father to Son to Son etc.).

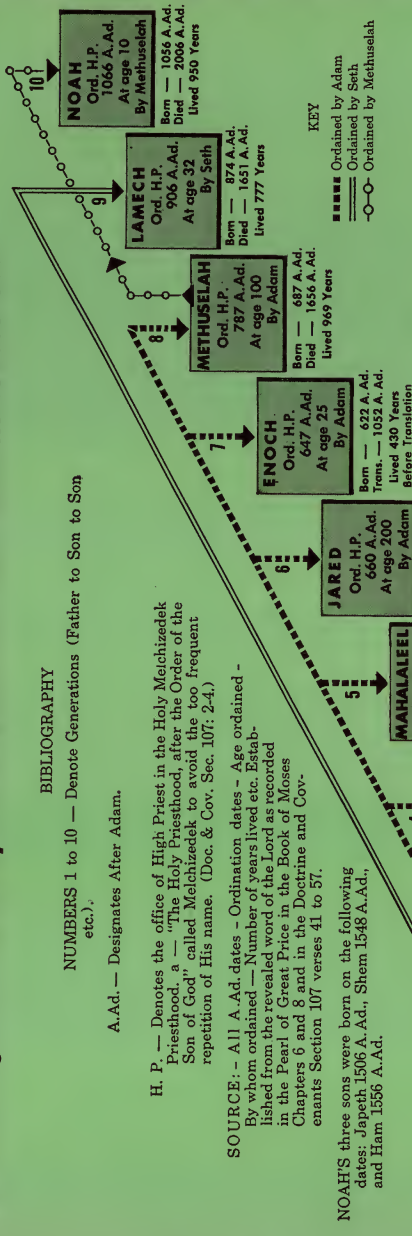
A.A.d. — Designates After Adam.

H. P. — Denotes the office of High Priest in the Holy Melchizedek Priesthood, a — "The Holy Priesthood after the Order of the Son of God" called Melchizedek to avoid the too frequent repetition of His name. (Doc. & Cov. Sec. 107: 2-4.)

SOURCE: — All A.A.d. dates — Ordination dates — Age ordained —

By whom ordained — Number of years lived etc. Established from the revealed word of the Lord as recorded in the Pearl of Great Price in the Book of Moses Chapters 6 and 8 and in the Doctrine and Covenants Section 107 verses 41 to 57.

NOAH'S three sons were born on the following dates: Japheth 1506 A.A.d., Shem 1548 A.A.d., and Ham 1556 A.A.d.



OF PASSING INTEREST. — In the King James Bible there is included a Bible Dictionary and Concordance taken from the Cambridge Companion to the Bible. In the Dictionary there is a Chronological Table that ascertains with some degree of accuracy dates of important events with their relationship to the Bible before the time of Christ.

All dates prior to 1095 B.C. are headed by this comment: "The dates in this section are not to be regarded as more than indications of the sequence of the events mentioned."

In this group it lists as the date of Noah's death as 1988 B.C. (Gen. 9:28). Now if we use the date of Noah's death established by this chart 2006 A.A.d. and add 1988 B.C. it equals 4000 B.C. The date Adam was created or placed in the Garden of Eden.

Using this assumed date the following years of birth can be estimated: Adam 4004 B.C., Seth 3874 B.C., Enos 3769 B.C., Cainan 3679 B.C., Mahalaleel 3609 B.C., Jared 3544 B.C., Enoch 3382 B.C., Methuselah 3317 B.C., Lamech 3120 B.C., Noah 2948 B.C. and the date of the flood as 2348 B.C. or 1656 A.A.d.

Compiled by Lonsdale Day on Methum
The basis for this chart was suggested
by Arthur M. Richardson

ADAM'S FINAL BLESSING — 927 A.A.d.
(Eight Generations present)

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, WHO WERE ALL HIGH PRIESTS, with the residue of his posterity who were righteous, into the valley of Adam-ondim, Ahman, and there bestowed upon them his last blessing."

(Doctrine and Covenants, Section 107 verse 53)

IT may be a year or even two away, but already we are planning our next vacation trip.

It will be British Columbia, that unspoiled northern beauty with wildflowers in her hair, a strand of jewel-like lakes in towering timber settings, and a splash of such things as salmon, rainbows and cutthroats. There are warm beaches, too, against a backdrop of snow-crowned peaks that reach above the billowy clouds.

Spread before me now is a huge map of Canada, and we have been weighing routes to take. At the moment we lean toward a starting point at Victoria, that touch of old London where roses bloom the year 'round. Then we shall push northward along the beaches of pine-clad Vancouver Island, some 250 miles long and 50 miles wide.

Up toward the end of the road on the island, across the narrow strait to the east is a long finger of water pushing into the mainland. It is called Knight Inlet. There, I hope to take a side trip by motorboat. The inlet pierces a primitive forest, ribboned by tall waterfalls and abounding with deer, raccoon, martin, wolves, squirrels and deep-throated songbirds. This wilderness is also home of the largest colony of grizzlies on the North American continent.

I should like to meet there a man named Jim Stanton — if he is still living in that region. He, with his brown-eyed wife, Laurette, has lived along the inlet for 30 years. I should like to hear firsthand from Jim Stanton all about the grizzly, "Lord of the Woods." Much of Jim's story has already been told by a skilled writer, Beth Day.¹

Jim Stanton has heard snoring grizzlies from his bedroom window. He has watched them in groups feed on wild rhubarb and asparagus. He has seen them catch salmon with their teeth, and has measured grizzly tracks as long as 14 inches.

When a grizzly stands on two legs, according to Jim Stanton, he is not angry. He is curious. The time to really fear the animal, he says, is when the grizzly comes running on all fours, hackles rising.

If such a charge ever comes your way and you feel the urge to run away, don't, says Jim. While he appears clumsy, a heavy footed grizzly can run like the wind. So, adds Jim, if you must run, run toward the beast, not away. You might scare him off.



Drawing by Blaine Gale.

"LORD OF THE WOODS"

Which way to run?

When a Grizzly Charges

Courage, apparently with grizzlies as in so many other situations, is often the shortest distance between you and success and happiness. Certainly nothing saves time and toil and torment like courage.

Jonah discovered that. He was faced with what he probably thought was a distasteful assignment. It was a "bear." The Lord had asked him to arise and go to Nineveh, "and cry against it." Nineveh was a large city. It was a wicked one. Jonah ran away from, rather than at his responsibility. And he discovered his was the hard, rather than the easy, way. First, it cost him a ticket to Spain, in the opposite direction from Nineveh. He did not reach Spain, either. Rather, he met a violent storm on the Mediterranean. Then he was tossed into an angry sea by upset seamen. Perhaps, worst of all, he wrestled with a guilty conscience.

After it all, Jonah did go to Nineveh and did perform the original assignment given him. Because he apparently lacked courage in the beginning, he lost days of time, and suffered days and nights of anguish and discomfort.

All of us are Jonahs on occasions. We lose time and suffer torment through not having courage—through not speaking up with frankness when the hour calls for it.

You may have your opinion of that spindly, hickory-hard frontier fighter who found himself in the White House as President Andrew Jackson.

But no one can ever doubt that he was the embodiment of courage. He once said: "One man with courage makes a majority."

He was often that kind of majority. As a boy during the Revolution his hand was cut to the bone by an enemy officer for refusing to clean his boots. Andrew later found himself involved in a duel. He knew he was not too fast nor accurate with a pistol. He decided to absorb his opponent's first shot, and win on the second. That he did, with a boot filled with blood. "But I should have hit him, if he had shot me through the brain," Jackson said.

Old Hickory fought Indians against great odds — complaining troops, hunger, and illness. But he often remained a one-man majority, snatching victory after victory from the gloomy arms of defeat. After his greatest military triumph, at New Orleans, he recalled his mother's farewell to him as a boy, shortly before her death:

"Make friends by being honest. Keep them by being steadfast. Be truthful. Be sincere. Be brave."²

If Andrew Jackson ever met a charging grizzly in the British Columbia woods, there is little doubt as to what he would do. He would take a shortcut to safety, by running at — rather than away from — the responsibility ahead. It was typical of him to conquer through courage — and nothing does conquer like courage.

—Wendell J. Ashton.

¹Beth Day, *Grizzlies in Their Back Yard*, copyright 1956 by Beth Day, published by Julian Messner Inc., New York.

²Marquis, James, *The Life of Andrew Jackson*, page 262.